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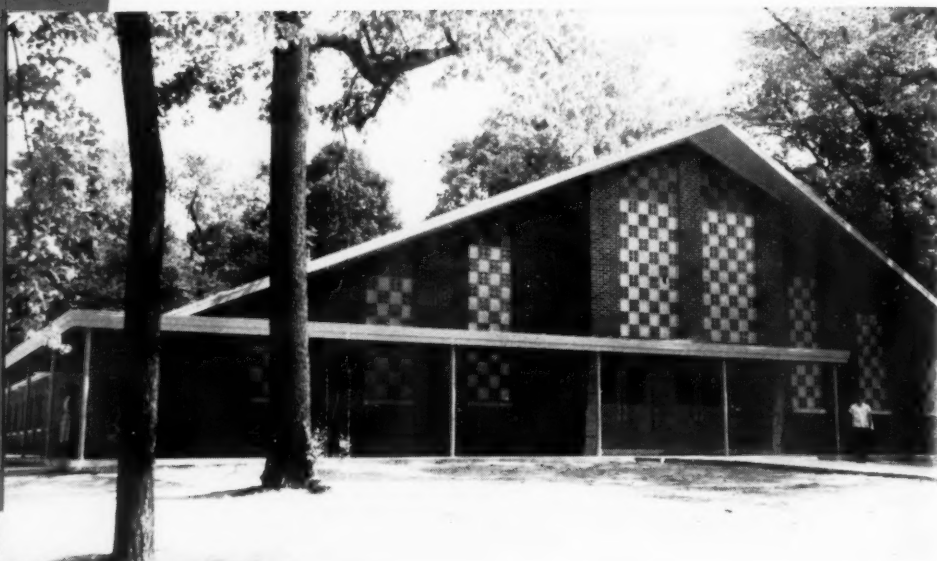
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Prophecy Monthly cover showing Dr. Brooks. Below: Mrs. Brooks.



memo to the reader

Dear Friend:

This month, at the request of Mrs. Keith L. Brooks, MOODY MONTHLY undertakes the task of carrying on the work of a unique and greatly appreciated publication, PROPHECY MONTHLY. As of this issue PROPHECY MONTHLY readers will find MOODY MONTHLY in their mailboxes. To each of these new readers we extend a warm and cordial welcome.

For those who may not know, PROPHECY MONTHLY has been a small magazine with a big ministry. It began in 1929 when the late Dr. Keith L. Brooks, after leaving the editorship of *The King's Business*, launched *Finest of the Wheat*, "a miniature magazine giving in a concise, helpful, constructive way the very cream of scriptural thought."

Three years later the subscription list had grown to where two employees were needed. At the same time, sensing a need for more articles on prophecy, Dr. Brooks changed the name of the publication to PROPHECY MONTHLY and added more pages.

From the outset his little magazine was, as Dr. Brooks expressed it, "a work of faith, a labor of love." Missionaries, needy Christian workers and shut-ins received it free. This free list increased to more than 3,600 names with readers sharing in the magazine's ministry.* Always Dr. and Mrs. Brooks tried in every

way to keep down expenses in order to send out the Word in greater volume.

Dr. Brooks was called to his heavenly home on February 23, 1954. Since then Mrs. Brooks, with the help of an efficient staff, has carried on the work of the American Prophetic League. The burden, however, has been a heavy one.

After several months of prayer, the decision was reluctantly made to discontinue PROPHECY MONTHLY with the April issue. This step was taken with the understanding that present PROPHECY MONTHLY subscribers would receive MOODY MONTHLY in place of the discontinued publication.

"How wonderful it is to trust Him," Mrs. Brooks wrote after completing the necessary arrangements. "How faithful are His promises." Then she added, "May God richly bless and increase the ministry of MOODY MONTHLY. The days ahead may hold many testings for us, so we covet your prayers that His will may be done as we face the future."

We join in asking your prayer for Mrs. Brooks and the American Prophetic League as well as for the many new readers who will be looking to MOODY MONTHLY for spiritual food and blessing. Pray for us, too, that we, like Dr. and Mrs. Brooks, may be faithful to our trust in making MOODY MONTHLY the channel of God's blessing.

Sincerely in Christ,

Executive Editor

*MOODY MONTHLY will also endeavor to send gift subscriptions to missionaries on this list as funds permit. Readers who wish to share in this ministry may send their gifts to Missionary Subscription Fund, Moody Monthly, 820 North La Salle Street, Chicago 10, Ill.

May, 1960

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This Month



PETER HOOGENDAM, author of "God's Program of Last Things," is pastor of First Baptist Church, New York City. He has served two other pastorates and was associated with the Brethren for twenty years in preaching, teaching and evangelism before accepting his first church.



ARTHUR W. KAC was born in Poland of Orthodox Jewish parents. He became a Christian while studying at the University of Warsaw. He is a doctor specializing in radiology and currently is president of the Hebrew Christian Alliance of America. His article is "Prophetic Patterns in the World Today."



VANCE HAVNER, who wrote "No Home Down Here," is a beloved Baptist preacher from the South. Licensed to preach at twelve, Dr. Havner has held revival meetings and participated in Bible conferences all over the country. He has written more than fourteen books and lives in Greensboro, N.C.



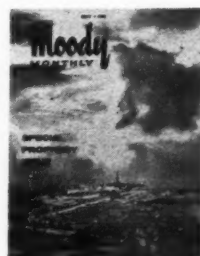
LEHMAN STRAUSS, author of "The Man of Sin," is pastor of the Highland Park Baptist Church, Highland Park, Mich. He contributes frequently to leading Christian publications.

JOHN WITMER teaches systematic theology at Dallas Theological Seminary in Texas, where he is also assistant editor of *Bibliotheca Sacra*, a theological quarterly. His article, "Power through Prophecy," concerns people whose ministries have been transformed because of their attention to prophecy.

WILLIAM ALLAN DEAN has been pastor of the Aldan Union Church in Pennsylvania since before his graduation from Philadelphia College of Bible nearly thirty years ago. He retired recently from the faculty of his alma mater where he taught English Bible. He is the author of "Are You Ready for His Coming?"

THE COVER

From the Mount of Olives He was taken up,
and on that holy hill He again shall
stand as He comes with peace and power
to rule the earth.



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Moody Monthly

MOODY MONTHLY

COMBINED WITH PROPHECY MONTHLY

The Christian Magazine for all the Family

Volume 60, No. 9

May, 1960

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Our Moody Readers

Please Clarify

In your February 1960 issue, pp. 40-42, you printed a long review of my book, *Great Personalities of the Old Testament*. I am of course most grateful for the cordial words of endorsement by my friend and colleague, Dr. Wilbur M. Smith.

Dr. Smith takes issue over one statement in the volume, concerning Moses and monotheism. Unfortunately, my good friend ended his quotation from my book a few sentences too soon and thereby left an impression quite contrary to that which I hold and which my book clearly states. I went on to say (p. 54): "And so we suggest that Moses may have been influenced by these concepts of monotheism. He may have been thus providentially prepared for the revelation that God was to give him. At any rate, we know that the religious ideas which Moses passed on to all who read his Books are not the Egyptian concepts, but the truth revealed to Moses by God, in Midian, in the Exodus deliverance, and at Sinai."

I would appreciate it if you would print this clarification in the columns of your esteemed publication.—William Sanford LaSor, Professor of Old Testament, Fuller Theological Seminary, Pasadena, Calif.

Hebrews by Heart

I want to express my appreciation to you for printing the article several months ago (Nov. '59) by W. G. Playfair on "Memorizing the Scriptures." Previously I had memorized verses here and there but not in a systematic manner, and usually if I attempted to list what I had memorized I was at a loss. Since reading the above mentioned article, I too have begun to memorize the Book of Hebrews—where Mr. Playfair began.

I spend quite a lot of time driving, and it is so wonderful to be able to review and meditate on the treasures I have stored in my mind, or—as Dr. Gray once said—"to chew the Word." I doubt if I would ever have had the courage to start memorizing if I had not read the article in *MOODY MONTHLY*.—Mrs. Warren Etnoyer, Linglestown, Pa.

Old Copies?

There are a great many wonderful people who read *MOODY MONTHLY* and who do not wish to destroy it after being read. Such copies are much desired by ministers, missionaries and libraries, both at home and abroad.

If these good people would write to me I shall be most happy to furnish them with the name and address of one of these places or people. I am sure that

the results will be beneficial, and frequently the correspondence which develops is most interesting.—W. Archie Caine, Goodrich Road, Elmwood 10, Conn.

Editor's Note: Please do not send magazines to MOODY MONTHLY or to Mr. Caine. He will supply names and addresses to which the magazines may be sent. We are sure that Mr. Caine would welcome the enclosure of a stamped, addressed envelope.

Out of Orbit

Sir Julian Huxley, in his speech on evolution at the University of Chicago, has overstepped his authority as a biologist. His advice to mankind to get rid of God and of the Christian religion because it is an organization of human thought coping with the difficult world could be uttered by Mr. Khrushchev, but not by a scientist of Sir Julian's caliber, who, as a leading scientist of Britain, should have been less dogmatic on supernatural matters.

Let me quote the last paragraph of Darwin's book, *Origin of Species*, and let Sir Julian meditate on his master's concluding thoughts before he utters such extraordinary statements, incompatible with scientific thought. "There is a grandeur, in this view of life [evolution] with its several powers, having been originally breathed by the Creator, into a few forms or into one; and that, whilst this planet has gone circling on, according to the fixed law of gravity, from so simple a beginning, endless forms, most beautiful and most wonderful, have been and are being evolved."—George S. Naxakis, Athens Greece

Helpful Home Study

"A Holy Life" has been a tremendous blessing to me and a great help in my daily walk with the Lord. He has shown me many wonderful truths from it. We are thinking about using the series for our daily devotions, as my husband hasn't read it yet. I'm sure it will be helpful as we study together.—Mrs. Lois Lewis, Chandler, Ariz.

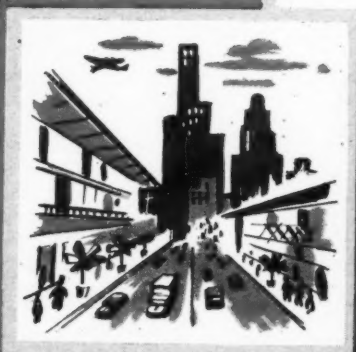
I like your magazine very much but find far too little time to read. The series of lessons on "A Holy Life and How to Live It" by G. H. C. MacGregor are invaluable. There is so little preaching on the subject and so few examples that I feel you are doing—or rather have done—a real service to Christians in publishing such a series. Thank you for it and for a fine Christian magazine.—Marion Blood, Oshkosh, Wis.

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report

The month's **WORLDWIDE NEWS** in brief

Death Penalty in California • Graham in Chicago • Sunday Shopping in Minnesota

In spite of strong recommendations of religious leaders and pressure from newspapers around the world, California legislators refused to repeal the death penalty. Methodist, Episcopal, Roman Catholic and Jewish clergymen had joined psychiatrists in supporting abolition of the state's gas chamber, but the California Senate Judiciary Committee killed a bill for that purpose.

International attention had been drawn to the issue through the now famous Chessman case. Roman Catholic Gov. Edmund G. Brown, who had supported the measure, had called a special session of the legislature to consider ending capital punishment.

Newspapers around the world heightened the pressure on the legislators by carrying numerous articles on the Chessman case and on capital punishment. Typical of these was an article in the Manila Times which editorialized, "Capital punishment is an insult to divine Providence. It neither corrects nor chastises."

GRAHAM IN CHICAGO

Evangelist Billy Graham, fresh from his triumphant three-month tour of twelve African countries, was scheduled to address several hundred Chicago area pastors on May 2 at the Conrad Hilton Hotel, with a view to considering an invitation for a 1962 date in Soldier Field or the new lakefront Exhibition Hall now under construction, May 20-June 17.

The evangelist has a week's campaign in Washington, D.C., this June, and an eight-day Spanish-American crusade in New York City, November 6-13.

FAVOR SUNDAY SHOPPING

Pollsters have found a majority of Minnesotans approving Sunday shopping. Some 62 per cent said they would approve of it generally with purchases limited to necessary things like drugs, food or gasoline.

But some 28 per cent of their neighbors favor a law prohibiting all or nearly all kinds of Sunday shopping. Another 10 per cent of Minnesotans tend to avoid Sunday shopping as much as possible, but don't object to others who do shop. The survey also showed that urban and college-educated persons were likely to have less opposition to Sunday business than rural and less-educated residents.

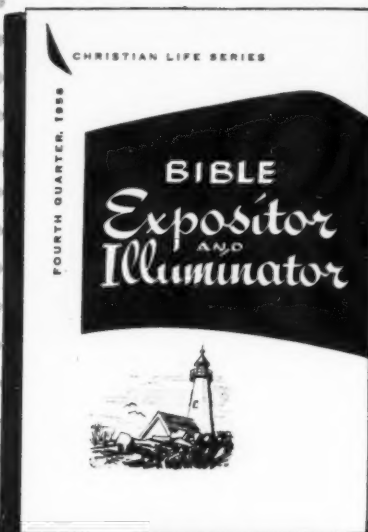


**"WHO WILL YOU
SEE FIRST?"**

Missionary Evangelist Phil Saint and his wife Ruth, serving in Argentina, watched their seventeen-year-old Ruth Ellyn slip away on February 7 to be with the Saviour she loved. Ruth Ellyn was born with a congenital malformation known as cystic fibrosis. Several hours before her passing, a wonderful change took place. "It was as if the Lord had given a silent command to His angels, saying, 'From now on, there must be no more suffering. From now on, the atmosphere of heaven shall replace that of this earth.'"

Saint asked her, "Ruth Ellyn, where are you going?" In a murmur of supreme contentment, she replied, "To heaven." "How do you know?" "Because I have Christ in my heart." The nurses, looking on in amazement, said, "Never have we seen such marvelous faith." Ruth Ellyn, more in heaven than on earth, joyfully recounted the prospect of some she would see: "David, Solomon, Joshua, Esther . . . and Uncle Nate." "And who will you see first of all?" "Jesus," she said, with a heavenly smile that lightened the whole room.

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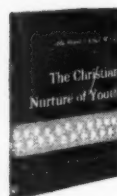
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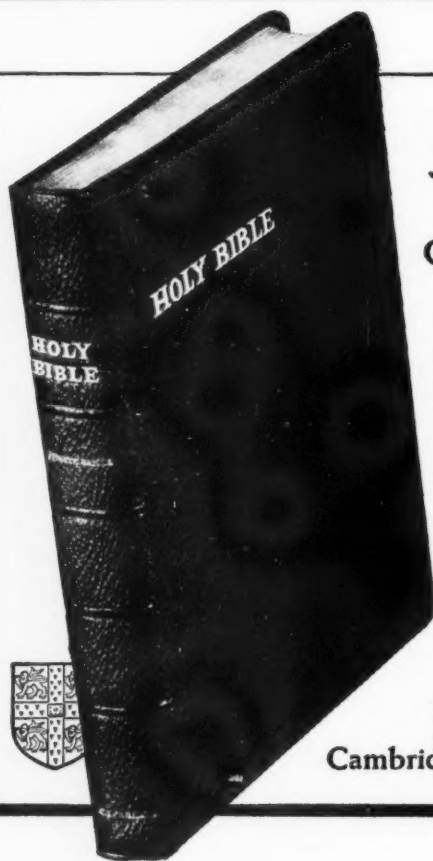
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NEW CHRISTIAN STATION

WDLM, a new 1,000-watt Christian radio station operated by Moody Bible Institute went on the air April 3. The station (at Orion, Ill.) will serve western Illinois, broadcasting at 960 kilocycles. It is the third Christian radio station operated by Moody Bible Institute.

FOREIGN

Japan—A record 1,575 Japanese pastors and church workers gathered at Hakone, near Tokyo, for World Vision's first 1960 pastors' conference. Speakers were Dr. Bob Pierce, Dr. Richard C. Halverson, Dr. Paul S. Rees, Dr. Bernard Ramm, Dr. Frank Warren and Dr. Armin Gesswein.

India—While voters in South India's Kerala state rejected Communism at the polls, local churches conducted united evangelistic efforts. In Kerala's capital city, Trivandrum, over 1,000 decisions were made to accept Christ as Saviour.

Formosa—Roman Catholic Cardinal Tien Keng-hsin declared that the Roman Catholic church may be doomed in China if the Communist government survives many more years. In an interview with the United Press International, the Cardinal said that persecution is what threatens the faith with extinction. Only in large cities, as show places for foreigners, he said, do the Communists allow Roman Catholic rites.

BULLETIN BOARD

CONSERVATIVE BAPTISTS will hold their 1960 annual fellowship in Boston, June 23-29, with Gov. Mark Hatfield and Dr. Robert G. Lee as main speakers.

GENERAL COUNCIL OF THE CHRISTIAN AND MISSIONARY ALLIANCE is scheduled for Portland, Ore., May 11-16. Speakers will include Gov. Mark Hatfield, Dr. Edison Habegger, Rev. P. W. Reidhead, Dr. A. W. Tozer, Dr. Robert A. Cook and Dr. H. L. Turner.

QUOTES

Ernest M. Wadsworth, General Director of the Great Commission Prayer League: "The most tragic thing in a world filled with tragedy is the fact that an unrepentant church is the only thing that is standing in the way this moment of heaven meeting earth's dire need."

C. R. Wall, M.D., prominent Minneapolis physician and surgeon, board member of Christian Medical Society, in an article, "Mental Health in the Christian Home," *The Standard*, March 21, 1960, lists these requisites for a healthy and happy home: "Let it be a Christian home; let it be filled with love; enforce your do's and don't's; relieve monotony; live within your

Moody Monthly

healthy and happy home: "Let it be a Christian home; let it be filled with love; enforce your do's and don't's; relieve monotony; live within your means; share with others; endeavor to grow up."

Gov. Orville Freeman of Minnesota: "To consider and discuss controversial issues would not violate the concept of separation of Church and state, but rather would fulfill the role which the church has as a vital community institution."

Arnold T. Olson, president of the Evangelical Free Church of America: "There is a code of ethics on which Protestant, Jew and Catholic can agree. It is one based on the Ten Commandments. We must adopt a code of ethics to meet the menace before it is too late. We have standard time, but no standard for the use of time. We have standard weights and measures, but no standard for giving honest weights and measures. We

have standards for food and drugs, but no standard which feeds the mind."

BRIEFS

Noted: progress of the Church of the Nazarene during the ten-year period of the 1950's, is reflected in total domestic membership gain of 39 per cent; number of churches, 34 per cent; Sunday school enrollment, 54 per cent; per capita giving, 30 per cent.

Honored: Freedom Foundation award winners Dr. James H. Jauncey of First Christian Church, El Paso, Tex., for an address on "The Citizen: Key to the Fate of Tomorrow's World," and the Rev. Paul W. Johnston of the United Presbyterian Church of Worthington, O., for a sermon on "Freedom's Holy Light."

Discovered: one of the oldest Hebrew Bibles, dating from the ninth century, in the Soviet Union by a New York University professor, Dr. Abraham I. Katsh.

(Continued on page 84)

NAMES IN THE NEWS



Gammon



Murray



McCarrell



Stockwell

• **ROBERT ANDREWS**, of Winona Lake, Ind., has been named president of Wessington Springs College, Wessington Springs, S. Dak.

• **ALFRED JENSEN** will retire as president of the American Evangelical Lutheran Church at the end of this year after 24 years in office.

• **G. ALLEN FLEECE**, **ALAN REDPATH**, **MAJOR ALLISTER SMITH**, **C. STACEY WOODS** addressed the Christian Life Convention, March 13-19, at Calvary Baptist Church in New York City. Stephen F. Olford is pastor.

• **RUSSEL V. DE LONG** relinquished his post as president of Pasadena (Calif.) College (Nazarene).

• **PHILIP P. GAMMON** was installed as assistant pastor of Calvary Baptist Church in New York City.

• **JACK W. MURRAY**, president of Shelton College and former pastor of Philadelphia's Church of the Open Door, has announced the formation of a new organization called Bible Evangelism—"devoted to the task of scriptural evangelism and spiritual awakening."

• **WILLIAM MCCARRELL**, pastor emeritus of Cicero Bible Church and director of the Christian Work Center, was scheduled to begin on April 30 a three-month ministry with the Fellowship of Independent Evangelical Churches of England.

• **F. OLIN STOCKWELL**, last Methodist missionary to leave Red China after the Communist takeover, on furlough in Chicago after five years of teaching at the Trinity Theological College in Singapore, declared: "If I had a chance, I would go back tomorrow."

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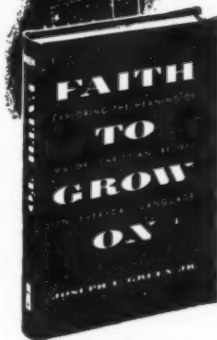
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Moody Monthly

EDITORIALS

Portents in the Middle East

We took it with a grain of salt when our friend, a veteran missionary in the Middle East, said, "No Arab trusts another Arab." Of course, it is an over-statement. Like any other people, there are good and bad Arabs. We have known some very wonderful ones. It has been a real privilege to travel with them, eat with them, live with them. Concerning the percentage of bad against good, we have no idea—nor do we concerning other peoples.

The aphorism quoted above came to mind as we read the following in *U. S. News and World Report*: "He [Premier Kassem of Iraq] is promoting his idea for an 'Arab Republic of Palestine.' Nasser of Egypt, King Hussein of Jordan and Premier Ben-Gurion of Israel, all oppose the plan—for different reasons. So, Kassem lumps them together as 'the three thieves of Palestine.'"

It becomes apparent that this distrust among Arab peoples on the national level is one of the strongest defenses of the nation of Israel. Surrounded as Israel is, outnumbered as Israel is, boycotted as Israel is—how long can she last? What can keep her enemies from triumphing over her? Well, beyond Israel's drive, her initiative, her inventiveness, her industry, her fierce and wonderful national loyalty, there is this inability of the Arab States to co-operate—at least, for very long.

We do not make light of Israel's jeopardy, however. Committed as we are to that premillennarian view which distinguishes between Israel and the Church, we believe that the time of "Jacob's trouble" is ahead. We also believe that he will be saved out of it (Jer. 30:7). In the meantime, we are deeply interested in the possible prophetic significance of what is going on in the Middle East—interested to the extent that we want to live for God more wholeheartedly than ever before. No matter what time it is prophetically, this word comes to us today: "For yet a very little while, He that cometh shall come, and shall not tarry" (Heb. 10:37).

Historical Perspective

In a prophecy issue, some recognition ought to be given, perhaps, to the changes in ideas which have occurred, let us say, in the last half century, relative to events recorded in prophecy. Some of these changes are startling when viewed historically, from this perspective of 1960.

For example, it would have taken a bold thinker indeed, fifty years ago, to dream that a half century later Israel would be established in her own land as a virile and vigorous nation. She is back, however, and doing quite well for herself.

To an unbeliever, back in 1910, the concept of a war that would engage the whole world would have been classed as the vision of a dreamer—or a psychotic. Two world wars have occurred since then, however, and today the earth is waiting on tiptoe, in momentary dread of a third.

A world dictatorship, fifty years ago, was something for the tabloids to picture-paint and scare naive people with. Today, in a world divided, with a super-power on either side and a potential holocaust in the making, it takes little imagination to see that only a slight tipping of the scales could set one man in supreme authority.

A half century ago, men were looking forward to "the

brave new world" then in construction. The atheists said that man, already at the high point in his evolution, was moving forward at a rapid pace. Liberal Christianity chorused an amen. Man blessed with a "divine spark within," was well on his way to reshaping society according to Christian ideals, they said. Yet a little while, and man would build his own heaven on the good solid earth.

Two world wars have pretty well knocked those ideas into a cocked hat. Moreover, modern psychology and psychiatry have thrown lurid light on the vast areas of sin and guilt that lie hidden in the personality of every man.

The historicity of the Scripture record also came in for some loud laughs back in 1910. Yet, through these fifty years archaeology's findings have established the authenticity of that record time and time again.

The point is, these things were in the Scriptures all the time. Man's grasp of the truth could have been measured by the credence he placed in those Scriptures. And the same can be said today.

For us who believe, the lesson is a little clearer. From these evidences of the credibility of the Bible—evidences that were once so hard to come by, and so hard to demonstrate—we may derive great comfort. God cannot lie. We have a "more sure word" of prophecy. The Scriptures cannot be broken.

Saints of God, if we are being pressed overmuch by the enemy these days, let us remember, let us read, and let us thank God and take courage.

Anti-Semitism Again

The civilized world has been shocked by the recent wave of anti-Semitism. Appearances of swastikas daubed on synagogues in continental Europe and in our own land have been properly condemned and abhorred by our press. Even the signs in themselves carry odious implications. Between six and seven million murders, carried out by Nazi directives, are not easily forgotten. But more than signs are involved. Desecration of synagogues and cemeteries is equally abhorrent. Even worse is the attempt to fire bomb a synagogue and to shoot the worshipers. There is nothing of which to be proud here, save that most men condemn such actions and their perpetrators.

This persecution is not all. Democratic Senator Thomas J. Dodd of Connecticut wrote recently in *U. S. News and World Report* concerning the anti-Semitism in the Soviet Union, where three million Jews are resident. Of the several reasons he lists for official Russian anti-Semitism, undoubtedly the Jews' tenacious allegiance to their religion and their customs is the most important. They just do not melt in the melting pot. We would add that an acquaintance with Deuteronomy 28 to 30, and with the prophecies concerning the Day of the Lord makes us—as much as we would personally spare Israel from it—realize that the end is not yet.

Senator Dodd speaks of closed synagogues, of confiscated monies to be used for rented quarters for a synagogue, of a burned synagogue, of defacing of cemeteries, of the refusal to permit the baking of unleavened bread, of the severe limitation of the number of students in the one Jewish theological seminary, of the proscription against

the teaching of Hebrew, of marked internal passports (with the name "Jew" stamped on them), and of a growing number of anti-Semitic publications.

What is the Christian's attitude toward such inhumanity to man? He has not only the ethical standards of the Word of God to instruct him as to its sinfulness. But in order to be anti-Semitic he must also do a complete about-face from the gratitude which is only right and proper to a blind, thankless, unreasoning hatred. For, whatever the wrongs, real or supposed, perpetrated upon the world by Jews, the Christian should understand that both his Saviour and his Bible came through them.

Surely here is a call for concern, for prayer, and for a quickened pace in taking the gospel "to the Jew first." Perhaps this very uncertainty and sorrow will be the bridge of approach for love, the love of God in Christ, through God's people, for God's ancient people.

Religion at the Summit

For nearly a century the hope of a world church has been a siren song to a certain segment of Protestantism. In recent years the song has become louder. Within the past eighteen months, a new element has been added by the expression of Catholic interest in a super-church. Pope John XXIII has announced that he will call an ecumenical council. Purpose: to seek unity between the Roman Catholic Church and other Christian communities.

No one has been surprised by the warm though somewhat cautious interest shown by ecumenical-minded Protestantism. One of the most recent commentaries on this interest is the article, "Rules for the Dialogue," by Dr. Robert McAfee Brown, professor of systematic theology at Union Theological Seminary. In this article which appeared simultaneously in the liberal *Christian Century* and the Roman Catholic publication, *Commonweal*, Dr. Brown lists six principles as follows, and we quote:

1. Each partner must believe that the other is speaking in good faith. (Basis: recognition that both parties are "servants of Jesus Christ.")
2. Each partner must have a clear understanding of his own faith.
3. Each partner must have a clear understanding of the faith of the other.
4. Each partner must accept responsibility in humility

and penitence for what his group has done, and is doing, to foster and perpetuate division.

5. Each partner must forthrightly face the issues which cause separation as well as those which create unity.

6. Each partner must recognize that all that can be done with "the dialogue" is to offer it up to God. (Dr. Brown stresses the need for patience and conviction that "with God all things [i.e., ultimate unity] are possible.")

The whole idea of union with Roman Catholicism is of course preposterous to the Bible believing Christian. But at least two observations may well be made.

First, the concern of Dr. Brown and his associates is with external or organizational unity. The Word of God declares that there is one Lord, one baptism, one body—and that a spiritual One. Christ is not divided. The Holy Spirit is still doing His office work of placing individuals who have repented and turned in faith to Christ into the church universal. Such individuals have a basis for true fellowship. This is the only kind of unity that counts.

Second, the suggested "dialogue" approach overlooks the important fact that there are absolutes of faith and practice, a heavenly pattern as it were, revealed in the Word of God for all who belong to Christ and call Him Lord.

Parenthetically, let us say that it is precisely in this area of authority that the real difference between historic Protestantism and Catholicism exists. Romanism holds that supreme authority is in the church; historic Protestantism declares that authority is in the Word of God alone.

But to a distressing degree the world church segment of Protestantism no longer believes in the authority of the Scriptures. Without such a base, leaders of this group must enter into such interfaith conversations with no more foundation than a barge at sea. More seriously still, without mutual recognition of the authority of the Word of God, interfaith discussion can never rise above man-made considerations. Religion at the summit it may be, but it is a very earthly summit indeed.

In view of prophecy's references to a world religion, however, we can expect to see continuing movement towards just such a climax.

Coming Next Month

GLOW AND AFTERGLOW

Most marriages start out with the glow. Far too few, even among Christian couples, can claim the afterglow. In keeping with the June mood, Dr. V. Raymond Edman offers counsel for newlyweds and not-so-newlyweds in a spiritually practical article. This may be one of the important articles of the year for you.

OUR MUSHROOMING MISSIONARY RADIO

World population is skyrocketing! How can we even hope to keep up in the tremendously important task of getting out the gospel? Dr. Clarence W. Jones throws encouraging light on this vital problem in two highly significant articles on around-the-world expansion of missionary radio. First article next month.

WHAT NEXT FOR JUNIOR?

Not only Junior himself—but Junior's sister—are asking this question. And it's a Number One topic for mom and dad as well. That's why your next MOODY MONTHLY will include a helpful question and answer feature covering those after high school questions. A special service feature.

COULD THE RAPTURE BE TODAY?

By William Culbertson

TURN in the Bible to the great subject of things to come and you'll soon find yourself facing a very vital question: "Am I to expect the coming again of the Lord Jesus in my lifetime—perhaps at any moment?"

Many Christians have the impression that certain conditions mentioned in the Scriptures must come about before the instructed believer can look for his Lord's return. This view, in my judgment, is not supported by the Bible.

The key to clear understanding here lies in noting that the Word of God presents two phases of Christ's coming. The only signs connected with the rapture, the Lord's coming for His own, are those which are attendant upon that coming, namely, the shout of the Lord, the voice of the archangel and the trump of God. His return in glory with His saints at the close of the tribulation has connected with it many signs which refer to the last days and to the inauguration of the day of the Lord. These signs or events are described in much detail. That any

of them would begin to appear before the rapture must be interpreted as meaning that the Lord's coming for His own must be very near.

True, some of the signs connected with the last days have appeared throughout the history of the Church: apostasy, moral breakdown, the rise of evil powers. Apostasy, for example, existed even in the apostolic church (cf. Acts 20:29, 30). The moral breakdown described in II Timothy 3:1-5 in many respects pictures conditions outstanding during the breakdown of morality in Roman culture. But such manifestations will undoubtedly grow in their intensity as the age draws toward its end. Thus the rise of the evil powers which attempted to obliterate the Christian witness by inquisition and slaughter seems to have been a foreshadow of the evil powers which will be seen by all in the days of the earth's apocalyptic judgment.

Notice, too, that early Christians were instructed to be looking for their Lord. Throughout the centuries the hope of

Are Christians sleepy? In the light of Bible prophecy, this is no time for napping

His return has been a beacon light to suffering saints who have looked for "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13).

Some say this hope is based upon what they call Paul's "mistaken idea" that Christ would come "during his own lifetime." But we who believe the Bible know that it was by inspiration that the apostle to the Gentiles wrote: "We shall not all sleep" (I Cor. 15:51), "We that are alive, that are left, shall together with them be caught up in the clouds" (I Thess. 4:17), and again, "The night is far spent, the day is at hand" (Rom. 13:22).

Certainly Paul did not pretend to know the time of the rapture. Our Lord had declared of His coming that "no man knoweth the day or the hour." But Paul was not mistaken in believing that God wanted him—and us—to live in continual expectancy—to wait, to watch, to look for and to love the appearing of our Saviour.

There is at least one more reason, however, why I believe the discerning Christian should prepare himself in thought, life and service for the shout of the Lord, the voice of the archangel and the trump of God (cf. I Thess. 4:16).

History is more or less a related series of events, in which cause gives rise to effect and effect in turn brings its own fruition. Armed with the Word of God, the thoughtful, prayerful observer of events can scarcely fail to see the foreshadowing of conditions prophesied as characteristic of the end of the age. What are some of these conditions?

For one thing, regardless of what human opinion, even ecclesiastical opinion, says about the course of church history, the Bible makes it plain that apostasy will characterize the end time. The denial of our only Master and Lord, Jesus Christ (Jude 4), the denial of our Lord's incarnation (I John 4:1-3), the repudiation of His atonement (II Pet. 2:1) and His return (II Pet. 3:4; II John 7, ASV) are part of this defection. The denials of the faith by so-called Christian ministers fit the prophetic forecast. This trend will reach its climax in the appearance of the man of sin.

The Word of God is equally clear in what it says concerning the moral breakdown (cf. II Tim. 3:1-5). Once again the full impact of corruption and evil will not appear until the Church has been caught up. But let us not fail to see the trends already discernible in our own generation. With church members increasing in number in America year by

year, there is a parallel increase in crime and wickedness.

Most striking of all signs, perhaps, is the rise of Israel. Israel's return to her own land, not from Egypt and Babylon only but from the ends of the earth, is taught in the Old Testament as connected with the day of the Lord (cf. Isa. 43:5, 6; Jer. 31:8; Amos 9:14, 15) as a

The Debt Unknown

Robert Murray McCheyne

When this passing world is done,
When has sunk yon glowing sun,
When we stand with Christ in glory,
Looking o'er life's finished story;

*Then, dear Lord, shall I fully know,
Not till then, how much I owe.*

When I stand before the throne,
Dressed in beauty not my own;
When I see Thee as Thou art,
Love Thee with unsinching heart;

*Then, dear Lord, shall I fully know,
Not till then, how much I owe.*

When I hear the wicked call
On the rocks and hills to fall,
When I see them start and shrink
On the fiery deluge brink,

*Then, dear Lord, shall I fully know,
Not till then, how much I owe.*

When the praise of heav'n I hear,
Loud as thunders to the ear;
Loud as many waters' noise,
Sweet as harps' melodious voice;

*Then, dear Lord, shall I fully know,
Not till then, how much I owe.*

sign. The New Testament quotes from the context of the last passage (Acts 15:16-18). In the last dozen years we have seen a return unique in history. Fewer than 50,000 Jews returned under Zerubbabel and Ezra and their descendants were later scattered from the land. Today, as a state in their own right, almost two million Jews are back. And they have returned in unbelief as the Scriptures clearly imply that some must.

Can we be certain that these are signs of the end time? For answer, we must admit human frailty in knowledge and interpretation. Men are not omniscient.

But note two facts. One, we are viewing history in the light of the inerrant Word of God. Two, though men may err in interpreting some details, we dare not ignore the converging evidence from different sources.

It would be absurd to argue that signs like these can be written off as mere coincidence. The rise of anti-Semitism, the return of Israel, the increase of lawlessness, the staggering proportions of moral breakdown, the increasing apostasy, the terrifying increase of the work of seducing spirits and of demonic teaching—these are impressive enough when taken singly. When added together, their impact is simply overwhelming.

So, while we shun the setting of dates and the fixing of seasons, we would be less than diligent if we did not recognize the potential significance of current events. Especially is this true as we remember our Lord's words, "... when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

We cannot know the day or the hour. Yet, it would seem in the light of world events that the Lord is underlining these words of comfort and warning:

"... the coming of the Lord draweth nigh" (James 5:8)

"... the night is far spent, the day is at hand" (Rom. 13:12)

"... the Lord is at hand" (Phil 4:5)

May we look for the rapture now? As I understand the Scriptures, my answer is, our Lord may return for His own at any moment. Thus the serious question is not "Can He return this year, this month, today?" but "Am I truly one of His and am I ready for His coming?"

Since at the judgment seat of Christ the Christian must answer for the "deeds done in the body"—since the opportunity to walk by faith is limited to this life—since eternal things are of far greater importance than the temporal—and since the prophetic Word speaks as it does—this question is more apropos: "Do we dare not look for our Lord's return?"

I think of the young Scottish dominie of a few generations ago who faced his session after meditating long and earnestly upon our Lord's Olivet Discourse.

Facing each in turn, he asked, "Do you think the Lord may come tonight?"

One after another, his elders replied, "I think not."

Solemnly the pastor, Robert Murray McCheyne, repeated the words of our Lord: "Be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:44). **END**

ARE YOU READY FOR HIS COMING?

By William Allan Dean

WERE you ever awakened by a cry in the night? I was in my early teens when it happened, but I still remember the horror of waking in the darkness to hear the agonized screams of a woman.

Quickly I pulled on some clothes and raced down the street with my father. Just as we reached the corner, a little frame house fairly burst into flame. Leaning from an upstairs window was a woman with a baby in her arms. She dropped the baby into my father's outstretched overcoat, then lowered herself from the sill. We were able to break her fall so that she was not injured, but before the fire engines arrived, the house was burned to the ground.

The following morning we went to the scene of the near tragedy. All that remained was a hole in the ground, a heap of charred timbers and the twisted wreckage of a stove and a piano. Nearby stood the father of the little family, a railroad engineer just in from his night's run. Holding the baby close to his tear-stained cheek and with an arm around his wife, he was gazing silently at the ruins. Not one member of the family had been injured; they were perfectly safe; but in one night all they had worked for had been swept away.

♦ SOMETHING very like this experience will be the bitter portion of many Christians at the judgment seat of Christ. Saved because of their faith in Christ, many believers will find that much if not all of their service will be lost. "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire," writes the apostle Paul (I Cor. 3:15).

Christians often overlook this solemn aspect of the coming of the Lord. The Christian will not—indeed, he cannot—be judged for his sins. "He that heareth my word, and believeth on him that sent me, hath everlasting life," our Lord declared, "and shall not come into condemnation" [judgment]. But "every one of us shall give account of himself [that is, of his service] to God" (Rom. 14:10-22).

Quite evidently, this will occur following the rapture of the Church. For our Lord promised that faithful service would be recompensed "at the resurrection of the just" (Luke 14:14), and this resurrection of the just [those justified by faith] will take place when Christ comes for those He has redeemed (I Thess. 4:16, 17).

♦ **WHAT** will take place at the judgment seat of Christ? This is explained in I Corinthians 3:11-15, where Christian service is likened to the building of a house. (Note that all the builders in this passage are Christians, building on Christ, the only sure foundation. No one's sins are mentioned; rather it is their works that are being evaluated by God.)

We may build of material that is acceptable to Him—gold, silver, precious stones—or our work may be utterly

worthless in His sight—wood, hay, stubble. "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire. . . ."

These solemn words should search our souls. "Every man's work shall be made manifest"—that is, it shall become plainly, openly known for what it really is. We may deceive our families and our friends by a great display of religious zeal; we may persuade our neighbors or our fellow Christians that we are very spiritual because we are so busily engaged in Christian work. But this activity may all be prompted by wrong motives—the desire to impress others, or to gain honor for our own group or project, or something equally unworthy. Such service is only wood, hay and straw in the estimate of God. At the judgment seat of Christ the fire test shall "declare" it, publicly announcing before angels and the redeemed that all our boasted efforts are worthless.

"If any man's work which he hath built" upon the foundation, Jesus Christ—if his service stands the test in that day—"he shall receive a reward." How gracious of our God to reward His servants for every faithful work done for His glory, stimulated by the love of Christ! We are His redeemed ones. All that we are and have belongs to Him. He has a right to demand our all. Yet those whose work abides will receive a reward. They will hear Him say, "Well done, thou good and faithful servant" (Matt. 25:21).

But oh, the shame and loss for the one whose work will not stand the test! "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." Will we, like the engineer who stood viewing the ruins of his home, discover that all we thought we had has perished in the fire? The thoughtful Christian cannot help but consider this as he thinks of the second advent of the Lord.

♦ It was the prospect of meeting his Lord that led Paul to declare that he labored in order to be well-pleasing unto God. With this same thought in mind, he wrote (I Cor. 9:24-27) that he was running to receive the prize, and so, lest he run uncertainly or fight as one who only beats the air, he disciplined himself so as to give his best to Christ.

In the light of the coming test, dare we be less concerned about the worth of our service? The words of the late Martha Snell Nicholson ought to be the prayer of us all as we consider our building.

*Lord of the years that are left to me,
I give them to Thy hand;
Take me and break me and mold me
To the pattern Thou hast planned!*

God grant that, at the judgment seat of Christ, we may not be left looking upon the burned-out ruins of what we thought was ours! END

GOD'S PROGRAM OF



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Revealed in a figure of metals and clay centuries ago . . . the absorbing, pre-written history of the times of the gentiles!

THERE are three phrases in the Word of God which, although they sound much alike, have totally different meanings. Unless the Bible student is careful he may easily be confused by references to "the fulness of the times," "the fulness of the gentiles" and "the times of the gentiles."

The first of these phrases, "the fulness of the times" (Eph. 1:10) refers to the time when the kingdom of this earth shall have become the Kingdom of God and of His Christ. This is the great millennial age of which the prophets so eloquently spoke; the time when God will again have summed up all things in one man—Christ.

Second, "the fulness of the gentiles" (Rom. 11:25) speaks of the completed number of believers taken from among both Jews and gentiles, who, together, constitute the Church, the Body of Christ. Israel's national blindness will continue until this full number of "people for His name" has been called out (Acts 15:14).

Third, "the times of the gentiles" (Luke 21:24) denotes the period of time during which the government of the earth is in the hands of the gentiles, God having taken this rule out of the hands of the nation of Israel during this interval. Note that the expression is not the *time* of the gentiles, in the singular, but rather *times*, because of the relations of successive alien nations to one permanent Israel. Indeed the expression, "the times of the gentiles," can only be understood when viewed in contrast with "the times of the Jews."

The times of the gentiles are marked

out in the Scriptures in a two-fold manner. This period began with Nebuchadnezzar, the first world ruler. He is pictured in the head of gold that formed part of the image in Daniel 2. The times of the gentiles will end with the antichrist, the last world ruler whose pre-written history is found in Revelation 13 and 17. Thus the Book of Daniel and the Revelation are directly connected, in fact the prophecy of Daniel is the elevated sketch, drawn up by the Architect of the Ages (cf. Heb. 1:2; 11:2), and the Revelation contains the working plan of how the whole purpose is to be wrought out.

The times of the gentiles are also marked off in the Bible by the departure of the divine glory from the earth and its return. A reading of Ezekiel 9:3; 10:4; 10:18-19 and 11:23 shows three stages of departure:

1. The glory gone from the Cherub to the threshold
2. The glory gone from the threshold to the East Gate
3. The glory gone from the gate of the city to the mountain

In the same careful manner Ezekiel tells how the glory will return (43:2, 4, 5; 44:4).

1. The glory of God comes from the east
2. The glory of God comes to the gate
3. The glory of the Lord fills the House

Thus we see that the establishment of gentile rule is marked by the withdrawal of the divine glory from the earth, and the fall of the gentile rule is followed by the return of that glory. (Note that Ezek. 9:3-43:5 is contemporaneous

with the prophecy of Daniel.)

The dream of Nebuchadnezzar in which he saw the great image of gold, silver, brass, iron and a mixture of iron and clay, so familiar to all of us, is nothing less than God's picture of the times of the gentiles. To this is added the vision of the beasts in Daniel 7 and 8, also the prophecy concerning the seventy weeks of chapter 9 and finally the teaching of the Scriptures of truth as contained in chapters 10, 11 and 12. Thus, if we count the Ezekiel references, we have the times of the gentiles presented no fewer than five times in the Word of God!

♦ THE dream of the king and the interpretation thereof in Daniel 2 constitute the A, B, C's of prophecy as it pertains to the gentile nations. The general meaning of the king's dream is quite clear. It represents the succession of world powers to whom God has given, directly or indirectly, the sovereignty of the earth until Christ Himself shall come and completely overthrow them, once for all. Then He will take possession of the whole earth to reign upon it forever with and by His saints.

As pictured in this image, the gentile powers tend towards three things:

1. *Division*: suggested by the arms, legs and toes of the image. This indicates a loss of unity and a decay of power.
2. *Deterioration*: suggested by the diminishing value of the materials—first gold, then silver, brass, iron and iron mixed with clay. (This is further indicated by the succession of terrible beasts of chapters 7 and 8.)

LAST THINGS

by Peter Hoogendam

Panorama of Prophecy

RAPTURE OF THE CHURCH—the return of Christ for His saints (I Thess. 4: 16-18)

TRIBULATION PERIOD—seven years, the "seventieth week" of Daniel (Dan. 9: 15-27)

ISRAEL'S COVENANT WITH ANTICHRIST (Dan. 9: 27a)

JUDGMENT SEAT OF CHRIST—believers judged according to their works (II Cor. 5: 10)

ANTICHRIST BREAKS COVENANT WITH ISRAEL (Dan. 9: 27b; Matt. 24: 22; Rev. 12: 17)

THE GREAT TRIBULATION—Israel in distress, last half of tribulation period (Matt. 24: 21)

REVELATION OF JESUS CHRIST—His return with His saints (Rev. 19: 11-16)

THE DAY OF THE LORD—the Battle of Armageddon, Christ victorious, the nations judged, Satan bound (Dan. 2: 35; Rev. 16: 16; Rev. 19: 11-21; 20: 1-3)

MILLENNIAL REIGN OF CHRIST—Israel restored, "saved" nations blessed (Rev. 20: 4; Zech. 12: 8, 9; Matt. 25: 31-46)

SATAN CAST INTO THE LAKE OF FIRE (Rev. 20: 7-10)

GREAT WHITE THRONE JUDGMENT—judgment of Christless dead (Rev. 20: 12-15)

NEW HEAVENS AND NEW EARTH (II Pet. 3: 13)

3. *Destruction*: suggested by the specific gravity or density of the various materials from top to bottom. Gold, for example, is nearly twice as heavy per unit of volume as silver; silver is heavier than brass, brass is heavier than iron and so on. The whole image is top heavy from the very beginning!

The interpretation of the king's dream as given by Daniel (2:38-44) is the inspired outline of the times of the gentiles. The head of gold represents the Babylonian empire. The breast and arms of silver represent the kingdom of the Medes and Persians. The belly and thighs of brass represent the Grecian empire which succeeded the Medes and Persians, Alexander the Great with his four generals being represented by the beast with the four horns in the later vision.

The legs of iron represent the Roman empire with its crushing, devastating power. The feet and ten toes made of part iron and part clay represent the revived Roman empire as it shall appear at the time of the end. The stone cut out without hands which smote the image upon the feet, represents Christ who will return to end the times of the gentiles and defeat the antichrist.

♦ **WHEN** will the smiting by this mystic stone take place? Not at our Lord's first coming but at His second advent. This appears from the very action of the stone. Christ crucified and the gospel preached on the basis of His sacrifice is pure grace, but this falling, crushing stone represents pure judgment. It is not conversion: the gospel as we well know converts the sinner slowly; even in what we speak of as a "sudden conversion" there is a considerable lapse of time. This falling stone, to the contrary, does its work at once, instantly!

Again, this stone will smite the antichrist, and the antichrist has not yet come. Further, at the coming of Christ, pictured in the falling of the stone, His established reign will usher in glory and universal peace, but now, in the world, His people have tribulation.

When this stone falls, Israel will be restored, the visible kingdom will be permanently retransferred from the gentiles to Israel. Moreover, the saints of the most High will receive it, and this did not take place at the first advent!

Once more, the stone itself indicates its own meaning. It is made up of many particles, and no one can disclose the miracle of its cohesion. So is the Kingdom of Christ; its cohesion is divine. The Church, made up of so many separate particles, yet wonderfully fused together as one in Him, returns with Him to reign with Him.

Finally, this stone represents the universal Kingdom of our Lord and Saviour, Jesus Christ. It is not a succession of the

*"... and the stone that smote the image became
a great mountain, and filled the whole earth."*

former kingdoms, for this kingdom is not a part of the great image. It is the Kingdom which the God of Heaven will establish and set up on the earth. This is the kingdom which the great Son of David is to inherit, according to the covenant that God made with David. It is the millennial kingdom of Christ towards which all Scripture points and for which God's ancient people have been so miraculously preserved.

✦ BEFORE proceeding further, let us see if we can confirm what has been stated from the Book of the Revelation. One particular passage demands our attention:

"Here is the mind that hath wisdom. The seven heads are seven mountains, on which the woman sitteth: and they are seven kings; the five are fallen, the one is, the other is not yet come; and when he cometh, he must continue for a little while. And the beast that was, and is not, is himself also an eighth, and is of the seven; and he goeth into perdition. And the ten horns that thou sawest are ten kings, who have received no kingdom as yet; but they receive authority as kings, with the beast, for one hour. These have one mind, and they give their power and authority unto the beast. These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they also shall overcome that are with him, called and chosen and faithful" (Rev. 17:9-14, A.S.V.).

This passage must be interpreted in the following light:

1. The woman, while she will be principally the church of Rome in "the time of the end," is not altogether this. Babylon is that system which has been opposed to God since the days of Nimrod, the King of Babylon (Gen. 10:8-10; 11:1-9). Only at the feet of this system can all the charges be laid that are made against the great harlot of Revelation 17.

2. The woman sits on seven mountains. These are not the so-called "seven hills" upon which Rome is built. The context of chapter 17 must interpret this for us:

The beast has seven heads and ten horns, v. 7.

The seven heads are seven mountains, v. 9.

The seven mountains are seven kings, v. 10.

Five of these kings are fallen: one is and the other is yet to come.

The beast that was and is not, is also an eighth (an eighth king, that is), v. 11.

The ten horns are the ten kings of the revived Roman empire who will give their united power and authority to the beast.

3. The prophetic Scriptures also speak of seven great empires: Egypt, Assyria; Babylon; Medo-Persian; Greece; Rome,

• • •

KEEP ON THE ROAD

A young man just starting out upon his work in the ministry was talking to an aged minister in London who had spent a lifetime in the service. The young man said: "You have had a great deal of experience; you know many things that I ought to learn. Can you give me some advice to carry with me in my new duties?"

"Yes, I can," was the response. "You know that in every town in England, no matter how small, in every village or hamlet, though it be hidden in the folds of the mountain or wrapped round by the far-off sea, in every clump of farmhouses, you can find a road which, if you follow it, will take you to London.

"Just so, every text which you choose to preach from in the Bible will have a road that leads to Jesus. Be sure you find that road, and follow it; be careful not to miss it once. This is my advice to you."

The old minister's advice should be followed by everyone who, in any capacity, presumes to be a teacher of divine truth.—Selected

• • •

and the revived Roman empire. Again we look to Revelation 17 for light:

Down through the ages the woman Babylon has ridden and dominated these kingdoms. This could not be said of the church of Rome.

When John wrote the Revelation, five of these kingdoms had fallen (Egypt, Assyria, Babylon, Medo-Persia and Greece).

When John wrote, one of these kingdoms was—the Roman empire.

When John wrote, one was yet to come—the revived Roman empire; this will come at "the time of the end."

4. This revived Roman empire will be under the dominion of the beast, the antichrist. Sometime during the begin-

ning of his reign he will face a tremendous revolution, and he will be "smitten unto death" (Rev. 13:3). This will take place during the first half of the seventieth week of Daniel 9.

5. When Satan is cast out of heaven (Rev. 12:9) down to earth, the period of time designated as the "great tribulation," will commence, and this marks the beginning of the last half of the seventieth week, or the last three and a half years.

Once more we must be guided by the light given in Revelation 13 and 17. When the tribulation (time of Jacob's trouble, Jer. 30:4-7) begins—

Then the beast will be raised from the dead by Satan and his stroke will be healed (Rev. 13:3, 14).

Then the beast which was and is not (because of his wound unto death) will come out of the abyss raised by satanic power and filled with satanic fury (Rev. 13:3-4).

The beast will then be the eighth king, though he was one of the seven (the eighth because he was raised from the dead to rule once again. Rev. 17:11).

The beast and the ten confederated kingdoms will then reign together "for one hour" that is, at this particular period of time and for a definite duration (Rev. 17:12-13).

It is then that the woman [Israel] that brought forth the man child [Christ] will be persecuted by the beast and the ten kings prompted by Satan (Rev. 12:9, 13-17).

Then—that is, toward the end of the last half of the seventieth week—the beast and the ten confederated kingdoms will "war against the Lamb, and the Lamb shall overcome them" (Rev. 17:14).

It is then, that the stone will smite the image at the feet and grind it to powder. "And in the days of those kings (i.e., the kings of the revived Roman empire) shall the God of heaven set up a kingdom which shall never be destroyed . . . but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Dan. 2:44-45).

Daniel identifies this falling stone with the Son of man who takes full possession of the kingdoms of the earth. John does the same in the Revelation. Finally, the Lord Jesus Christ appropriates this prophecy to Himself (Matt. 21:44; Luke 20:18).

Note the suddenness of the advent of
(Continued on page 25)

Is the world being prepared even now for the great events spelled out in Bible prophecy? A tabulation of some of the great movements of our times in the light of conditions described in prophecy leads to interesting comparisons. A few such comparisons are presented in the following chart.

SIGNS

Bible Prophecy Pictures:

Related Bible Passages:

1. *Israel in the Holy Land*

The tribulation period will open with Israel in relative security in their land, having made a treaty with the antichrist. Bible prophecy speaks specifically concerning God's intention to re-gather Israel and to restore the land to fruitfulness.

Ezekiel 36:24: "For I will take you from among the heathen, and gather you out of all countries and will bring you into your own land." Jeremiah 31: A.S.V.: "Behold, I will bring them from the north country, and gather them from the uttermost part . . ." Amos 9:14: "And I will bring again the captivity of my people of Israel . . . And they shall no more be pulled up out of their land . . ."

2. *A Coming World Government*

This apparently involves a revival of the old Roman empire under ten kings. From this federation will arise one powerful leader, the antichrist. For a time he will rule the entire world.

Revelation 13:7: "And it was given unto him [Satan] to make war with the saints, and to overcome them: and power was given him over all kindred, and tongues, and nations." Revelation 13:16: "And [the antichrist] causeth all . . . to receive a mark in their right hand, or in their foreheads." Revelation 17:17: "For God hath put in their hearts to . . . give their kingdom unto the beast . . ."

3. *A World Church (Apostate)*

This church will seemingly include the Roman church plus apostate protestantism and other groups. It will link hands with the state. Its spiritual condition is indicated by the fact that it will join in demanding worship of the beast.

Revelation 17:1-6: ". . . I will shew unto thee the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication . . . And the woman was arrayed in purple and scarlet . . . And I saw the woman drunken with the blood of . . . martyrs." Revelation 17:18: "And the woman . . . is that great city which reigneth over the kings of the earth."

4. *Increasing Wickedness*

Increasing wickedness, encouraged by demonic activity will be reflected in every area of personal, family and national life. All this will take place in spite of continued lip service to formal religion.

II Timothy 3:1-5: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof . . ."

ISOF THE TIMES?

Notable Happenings of Our Times

NEW NATION: After eighteen centuries with no Jewish nation, the Republic of Israel was proclaimed May 14-15, 1948. The new country has survived in spite of the opposition of the Arab League and invasions by Syria, Egypt, Iraq, Lebanon, Saudi Arabia and Jordan.

GROWING HOPE: A "society of states" proposed in 17th century . . . idea urged today by organizations in U.S. and Europe. In U.S. eleven prominent educators have been working on a proposed world constitution providing for world legislature, president and court.

CONFERENCES: An ecumenical conference representing 28 religious bodies met in London in 1881. Similar conferences have been held every decade. The World Council of Churches with its ecumenical emphasis, formed in 1939, now numbers 173 bodies in 52 countries.

THE GENERAL PICTURE: (You fill in details.) Decline of personal integrity . . . corruption in government, business, labor, personal relations . . . apathy to evil . . . genocide as of Jews under Nazis and Tibetans under Red China) . . . apartheid in South Africa . . . preoccupation with moral deviation in literature and entertainment, etc., etc.

GROWTH OF ISRAEL: In 1881 when modern Jewish resettlement began, there were 300,000 inhabitants in the land, only half of whom were settled. The Jewish population numbered 25,000. In 1959 the population numbered more than 2,000,000, nearly triple the 1948 figure.

TWO WORLD ORGANIZATIONS: The League of Nations was formed in 1920 and at one time included 63 member nations, the U.S. abstaining. It disbanded in 1946. The United Nations was established in 1945 with the U.S. a major participant. Its membership: 82 nations.

CHURCH REUNION: So pronounced was this movement that the *Encyclopedia Britannica* devotes four columns to it. High point in ecumenical interest was the 1954 assembly of the World Council at Evanston, Ill., attended by 600 delegates from 163 church groups in 48 countries.

INCREASING CRIME: U.S. crime is growing faster than population . . . arrests of persons under 18 have increased 10 per cent each year during the past five years . . . 8,000,000 Americans are affected by alcoholism . . . sale of obscene materials (mostly to children) is a \$1,000,000 a year business . . . prison population is at a peak.

RESTORATION: In the last decade Israel has more than doubled her acreage under cultivation. Five times as many acres were under irrigation in 1959 as in 1948 with a corresponding increase in forested area. Gross national investment in this period was \$2,780,000,000.

TREND TOWARD COOPERATION: As indicated by: (1) U.N.-related agencies dealing with atomic energy, labor, finance, etc.; (2) economic groups such as the European Economic Community; (3) Defense groups such as NATO. Proposed: a pan-African commonwealth.

PAPAL ACTION: Pope John XXIII plans an ecumenical council to seek unity with Eastern Orthodoxy. Next objective (according to *World Almanac* for 1960): "union of the entire Christian world. Orthodox and Protestant leaders generally welcome the announcement."

A SECULAR JOURNAL SAYS: "The desensitization of 20th-century man is more than a danger to the common safety . . . There are some things we have no right ever to get used to. One . . . is brutality. The other is the irrational. Both . . . have now come together and are moving towards a dominant pattern." Editorial, *Saturday Review*.



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1960 Directory of Summer Bible Conferences and Camps

It's almost time again for . . . VACATION! And many of our readers will want to add a spiritual refreshing as well as physical renewal to their vacation time. For their benefit Moody Monthly is again happy to list a number of outstanding Christian camps and conferences. The list is divided into geographical sections, with the name of the camp or conference, its location and the address to which you may write for information. And we do wish you all a happy time! The Editors

East

America's Keswick, Keswick Grove, N.J.
Barrington Summer Conference, Primrose Hill,
Barrington, R.I.
Beulah Beach Bible and Missionary Conference
of the Christian and Missionary Alliance,
Beulah Beach, Ohio
Camp-of-the-Woods, Speculator, N.Y.
Camp Wabanna, Mayo, Md. Write: Box 2120,
Washington, D.C.
Central New York Bible Conference, Homer,
N.Y.
Erieside Bible Conference, Painesville, Ohio.
Write: 1853 Grasner St., Cleveland 12, Ohio
Harmony Heart Camp, Jermyn, Pa. (Affiliate
of Highland Lake Bible Conference)
Harvey Cedars Bible Conference, Harvey
Cedars, N.J.
Hephzibah Heights Bible Conference, Mon-
terey, Mass.
Highland Lake Bible Conference, Highland
Lake, N.Y.
Hilltop Ranch, Conowingo, Md. Write: Box
3, Philadelphia 5, Pa. (Affiliate of Morning
Cheer Bible Conference)
Lakeside Bible Conference, Inc., Kent Cliffs,
Carmel, N.Y. Write: 87-81 193rd St., Hollis 23,
N.Y.
LeTourneau Christian Camp, Canandaigua
Lake, N.Y. Write Box 48, Canandaigua, N.Y.
Montrose Bible Conference, Box 1, Montrose,
Pa.

Morning Cheer Bible Conference and Camps,
Sandy Cove, North East Md. Write: Box 3,
Philadelphia 5, Pa.
Mount Lou-San Bible Camp, 401 S. 17th St.,
Harrisburg, Pa.
North Mountain Bible Conference, Box 22,
Wilkes-Barre, Pa.
Ocean City Summer Bible Conference, 603
Tenth St., Ocean City, N.J.
Odosagih Bible Conf., Machias, N.Y. Write:
12 Maple Ave., Arcade, N.Y.
Ontario Bible Conference, Lycoming, N.Y.
Before June 1 write: 72 N. Fulton St., Auburn,
N.Y.

Penn Grove Summer Bible Center, Hanover,
Pa. Write: Box 1, York, Pa.
Pennwood Bible Camp, Box 42, Galetton, Pa.
Pinebrook Bible Conference, Stroudsburg, Pa.
Write: Box 1, Philadelphia 5, Pa.
Pine Bush Bible Camp, Thompson Ridge,
Orange County, N.Y. Write: 9120 Columbia
Ave., North Bergen, N.J.
Pinnacle Camps, Voorheesville, N.Y. Write:
281-283 State St., Albany 6, N.Y.
Rumney Bible Conference, Rumney Depot,
N.H. Write: New England Fellowship, 10
Kingston St., Boston 11, Mass.
Sacandaga Bible Conference, Broadalbin, N.Y.
Write: Box 422, Ridgewood, N.J.

Seneca Hills Bible Conference, Box 464,
Franklin, Pa.
Stony Brook Bible Conference, Stony Brook,
L.I., N.Y.
Tri-State Bible Conference, R.R. 1, Dept. M,
Port Jervis, N.Y.
Word of Life Inn (family), Word of Life
Island (ages 13-25), Word of Life Ranch
(ages 7-13). Write: Word of Life, Schroom
Lake, N.Y. Before June 1, Box 511, New York
8, N.Y.

(Pioneer Girls Camps in Maine, Pennsylvania,
and Western New York. Write: 5334 W. Addi-
son St., Chicago 41, Ill.)

South

Ben Lippen Conference Center, Route 4,
Asheville, N.C.
Camp Didakee, Division of Hampden DuBose
Academy, Zellwood, Fla.
Great Smoky Mountains Bible Conferences,
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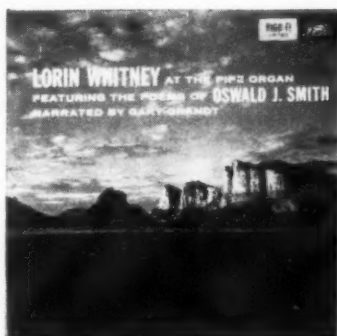


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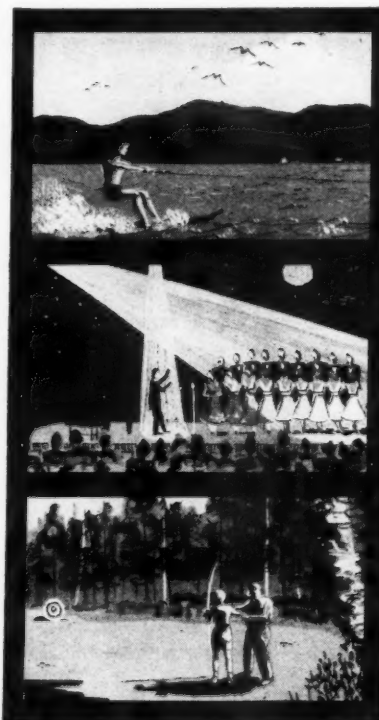
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Moody Monthly

God's Program of Last Things

[Continued from page 19]

this stone. No preliminary movement is described. It rises suddenly and smites the image. There is no struggle, no long drawn-out conflict ending in final victory as a result of a gradual rise of power. Thus this cannot refer to the conquest of the world by the preaching of the gospel, but to the coming of the Son of man (Dan. 7:13; Matt. 24:30; 25:31; Rev. 1:7; 14:14, etc.) He will destroy the organized powers of this world, overthrow the antichrist and usher in the glorious millennial period, during which the nations of the world will be gathered under His rule.

♦ NOTE, too, that the stone becomes a mountain and fills the whole earth! What a picture of the everlasting and universal kingdom of our Lord! The mountain is a symbol of the kingdom's strength and stability. The former world powers were never actually universal, but His kingdom will fill the whole earth, and it will never have a successor (Dan. 2:44; 7:14, etc.).

One more important thing must be said: the kingdom of our Lord will not begin to grow until the whole image has disappeared completely! In the millennial kingdom of glory "the kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign for ever and ever" (Rev. 11:15; see also Psalms 72, 110 and 118).

For our part, we like to identify the falling stone of Daniel 2 with the so-called battle of Armageddon. (See Rev. 16:14-16; 19:17-21; compare also Zech. 12:2-3; 14:1-2; Joel 3:1-3, etc.). This final battle between gentile and Jew, will be another attempt on the part of satan, this time through the beast, the antichrist, to exterminate the Jew.

Zechariah says that in that day the Lord will go forth "and fight against those nations, as when he fought in the day of battle" (Zech. 14:3). This will be as in the day David went forth to battle with Goliath. There was no fighting on the part of Israel: David did it all. So shall it be at Armageddon; just as simply, just as quickly and just as decisively. The battle will be the Lord's.

Then will all the lines of God's purposes as to the future blessing for the world meet their fulfillment, not mystically or figuratively in the Church, but literally in the restoration of Israel to their land and the reign and glory of their great Messiah and our Lord, Christ Jesus. And of His kingdom there shall be no end.

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Waves of Jewish immigrants sweep into Israel Paul's photo

IN THE first century A.D., following the crucifixion of the Lord Jesus Christ, the major part of the Jewish and Gentile world were united in rejecting Him. At the same time, a small group of believers, composed of both Jews and Gentiles, became the nucleus of the Christian church.

This attitude of the world of the first century provides the pattern for the entire church era. The Gentile world will go on as it has done, rejecting Christ and conducting its affairs as though Christ had never come. The result will be, as our Lord prophesied, wars and rumors of wars, uprisings and disturbances, one world crisis after another, until that total moral and political collapse will be reached referred to by our Lord as the fulfillment of the "times of the Gentiles" (Luke 21:24b).

The Jews, meanwhile, will continue their attitude of rejection, as they did in the first century and, in consequence, will suffer a withering away of spiritual life.

The task of the followers of Jesus Christ in this as in every other age will be to proclaim the Christian message to unbelieving Jews and Gentiles until the return of their Lord.

Our discussion here will be limited to the condition of the Gentile world at the end of the age and the world situation that even now points toward it.

✦ A NUMBER of Scripture passages speak of a world war of frightening severity that will be precipitated at the time of Israel's permanent national restoration. We cite a few of them:

"For then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be. And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened" (Matt. 24:21, 22).

"And there shall be signs in the sun and moon and stars; and upon the earth

Patterns

THE WORLD TODAY

*Ingredients for crisis are being brought together
in today's world which have no parallel in history*

distress of nations, in perplexity at the roaring of the sea and the waves; men fainting with fear, and with foreboding of what is coming on the world: for the powers of heaven will be shaken. And then shall they see the Son of man coming in a cloud with power and great glory" (Luke 21:25-27).

"For, behold, in those days, and in that time, when I shall bring back the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat; and I will execute judgment upon them there for my people and for my heritage Israel, whom they have scattered among the nations . . . And Jehovah will roar from Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but Jehovah shall be a refuge unto his people, and a stronghold unto Israel" (Joel 3:1, 2, 16).

At no time in the history of Israel or the world has there been any fulfillment of the prophetic events predicted in the above passages. Only in our days do we see events shaping which bear a striking resemblance to those spoken of here. Israel is back in her land. Components of a world crisis are being brought together in a way we have never known before. In the piling up of nuclear weapons and man's invasion of outer space exists potentially a situation which compares in frightfulness to the one pictured in the Bible.

♦ BEYOND the Scriptures quoted, and others of like import, are certain developments in the Gentile world today which hold great significance for the end times. Consider the world's present precarious state, which has led so many to an awareness of a universal spiritual crisis. The following statements point up the condition of the Western world as seen by competent students of contemporary world affairs.

"It has become a banality," says Nicholas Berdyaev, in his *The Fate of Man in*

the Modern World, "to say that we live in a time of historical crisis, that a whole epoch is ending, and a new one, as yet without a name, is beginning."

In *Man and Society in Calamity*, Pitirim A. Sorokin says, "We live amidst one of the greatest crises in human history. All values are unsettled; all norms are broken. Mental, moral, aesthetic and social anarchy reigns supreme."

The present crisis is not confined to the western world, however. Intellectual, political and economic ferment is sweeping through Asia and Africa.

Referring to the problems Asia is now facing, M. R. Masani declares: "Perhaps more alarming than the magnitude and complexity of the socio-economic problems of the region is the spiritual and moral condition of the Asian intelligentsia. He is left, as a result of many centuries of erosion and stagnation, with a legacy which is largely fatalism, passivity and acceptance of authority" ("The Mind of Asia," *Foreign Affairs*, July, 1955).

The religion of Islam has not been bypassed by the current world crisis, as is witnessed by the following:

"... the dangers to which Islam, as a religion, is exposed today are greater than any that it has faced in the past. The most patent dangers come from those forces which have undermined, or threaten to undermine, all theistic religion" (H. A. R. Gibb, *Mohammedanism, a Historical Survey*).

Walter M. Horton in the following statement comments on the truly world-wide scope of the present spiritual crisis:

"All existing human cultures are reaching for the stars in wistful dissatisfaction with their present divided and distracted condition. There has been no such unstable equilibrium of religions and cultures in world history since the time of Christ" (*Can Christianity Save Civilization?*).

♦ ONE of the greatest single factors in the present world crisis is international

Communism. Communism got its first real chance towards the end of the First World War when it seized power in Russia. Between the two world wars it was busy consolidating its gains, but made no headway outside the borders of Soviet Russia. World War II gave Communism a second chance. With the coming of victory it imposed its system on the war-weary countries of Eastern Europe, China and Northern Korea. Today Communism rules over some 900 million people.

Communism is more than a regimented system of economics. It is first and foremost a philosophy of life. This philosophy rests on three premises:

1) There is no God. 2) Man is only material. 3) Man is a product of his environment, which in turn is governed by economic forces.

"The Communist believes that if you are going to change the individual, and if you are going to change mankind . . . you must first conquer the world," said Dr. Frederick Charles Schwarz, executive director of the Christian Anti-communist Crusade, in testimony before the House of Representatives Committee on Un-American Activities (May 29, 1957). "Having conquered the world, the Communist believes you must destroy the capitalist environment, which is built on profit, selfishness and greed, and replace it by socialism, which is built on service, cooperation and unselfishness."

Think of the power Communism has already. China with its 600 million—the most populous country in Asia—is Communist. India, with its present population of 400 million, and the countries in southeast Asia, with their tremendous burgeoning population, are under constant pressure. It is no secret that Communism counts on gaining full control of Asia by 1975. We can only visualize the threat that a Communist Asia and a Communist eastern Europe would pose to the peoples of western Europe and the undeveloped countries of Africa.

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♦ The third and probably the most important feature of the present world situation in the light of the Lord's coming is the fear engendered by the introduction and potential use of nuclear weapons. Prior to the advent of the atomic era, world order and world peace could be maintained by one or two big powers, or by the coalition of several powers. The world-conquering designs of Napoleon, for example, and those of Germany in the two world wars, were checked by a coalition of powers. This system has been called a "balance of power."

With the coming of the era of nuclear weapons, this age-old system became obsolete. In its place we have a balance of terror. It is becoming apparent that the two great power blocks in the world today, America and her allies and Russia and her satellites, are more or less evenly balanced in their ability to wage a world-destructive nuclear war.

This means two things. First, neither of these two blocks, probably, will begin such a war for fear of massive retaliation by the other block. Second, no solution of any major world problem is possible unless both power blocks consent.

Since it is in the interest of Russia as part of her cold war policy to keep the countries of the world in perpetual turmoil, she is of course anxious to prevent any reasonable solution of the world's problems. This, so far, she has been able to do pretty effectively. So, for the first time in history, the world is in a state of political paralysis.

Meanwhile, fear is still with us, for no one knows when suddenly the human equation will enter and a nuclear war will be on. This is probably the greatest single factor in the present precarious state of the world. The Gentile world has lost its ability to maintain a state of world order. And this is what is implied, it would seem, in the phrase, "the end of the times of the Gentiles."

♦ No PROPER assessment of the Gentile world can be made without some consideration of the rebirth of the state of Israel and its relation to other nations of the earth. In Luke 21:20-24, Jesus Christ predicted the imminent destruction of Jerusalem. "But when ye see Jerusalem compassed with armies," He said, "then know that her desolation is at hand . . . And Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled."

Thirty-seven years after the crucifixion of our Lord, the above prediction was fulfilled when Jerusalem was laid waste by the Romans. In 132-135 A.D., in the so-called Bar-Kochba uprising, the second phase of this war was carried out. It ended with the devastation of all Palestine and the world-wide dispersion of the Jews.

In the eighteen centuries following, the Jews made frequent attempts to return to the land of their forefathers, and they failed. Under the influence of the Protestant Reformation and French Revolution, the political and civil position of the Jews improved considerably in many European countries. (Up until World War II, Europe housed the bulk of the world's Jewish population.) As a result of their changed status, the Jews in politically emancipated lands began to feel at home in these countries, and in the course of time their love for Zion began to die.

But the Lord of destiny willed otherwise. Within seventy-five years following the political emancipation of the Jews, the world saw a new kind of anti-Semitism emerge; religious anti-Semitism gave way to racial anti-Semitism. Whereas in medieval Europe the Jews were hated, ostensibly, either because of their religion or their antagonistic attitude to Christianity, in the nineteenth century and later the Jew was opposed not on religious but on racial grounds.

The Jews themselves were stunned by this unexpected turn of events. Having given up their traditional way of life in response to the challenge and demands of their Gentile environment, they felt betrayed by this new eruption of hostility. Modern Zionism was their answer. Having in the years of political emancipation abandoned their centuries-old hope of national restoration, the Jews now determined to regain their land by any and every means.

† Thus began, in the last quarter of the 19th century, the great Jewish reconstruction program in Palestine. Waves of Jewish immigrants, mostly from eastern Europe, streamed towards Palestine, then under Turkish domain. They drained the malaria-breeding swamps. They dug out the rocks and stones. They nursed the eroded soil back to life. They planted trees, millions of them. They established scores of farms. They restored the old cities and built new ones.

Then in 1917, the British government in the Balfour Declaration covenanted to assist the Jews in re-establishing their national homeland in Palestine. In 1922, the Balfour Declaration was approved by the League of Nations. In 1947, the United Nations authorized the creation of a Jewish state in Palestine. In May, 1948, the present state of Israel came into existence.

The first decade following the establishment of the state of Israel saw Jews from all over the world return to the land of Israel. Countries in Europe, where Jews had lived for 2,000 years, lost their Jewish residents. Recently, even Communist countries, whose policy does not permit their peoples to emigrate, have permitted some of their Jewish citi-

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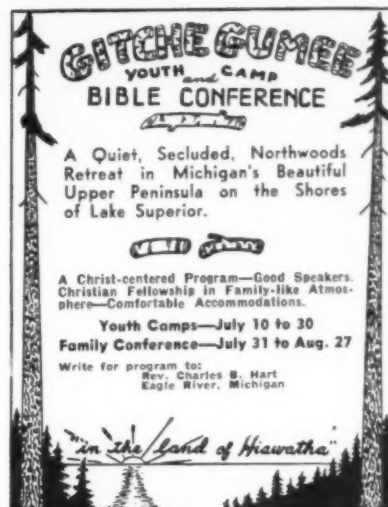
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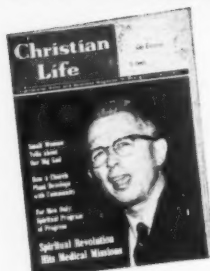
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zens to leave for Israel. The actual establishment of a Jewish state in Palestine might have been postponed indefinitely, however, had it not been for the horrible tragedy which befell European Jewry in the World War II era.

This political phenomenon, the rebirth of Israel, is only another link in the chain of evidence demonstrating the present sickness of the Gentile world. It is one more indication that we may have reached the beginning of the end of the times of the Gentiles, in fulfillment of the declaration of Jesus Christ that "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

✦ ON THIS passage Bishop Ryle, about one hundred years ago, made the following cogent comment, with which we close the present discussion:

"While the nations of Europe are absorbed in political conflict and worldly business, the sands in the hour-glass are ebbing away. While governments are disputing about secular things, and parliaments can hardly condescend to find a

• • •

God wants our life to be a song. He has written the music for us in His Word and in the duties that come to us in our places and relations in life. The things we ought to do are the notes set upon the staff. To make our life beautiful music we must be obedient and submissive. Any disobedience is the singing of a false note and yields discord.—
J. R. Miller

• • •

place for religion in their discussions, their days are numbered in the sight of God.

"Yet a few years and the times of the Gentiles will be fulfilled. Their day of visitation will be past and gone. Their misused privileges will be taken away. The judgments of God will fall upon them. They shall be cast aside as vessels in which God has no pleasure. Their dominion shall crumble away, and their vaunted institutions shall fall to pieces.

"The Jews shall be restored. The Lord Jesus shall come again in power and great glory. The kingdoms of this world shall become the kingdoms of our God and of His Christ, and the times of the Gentiles shall come to an end" (Rev. J. C. Ryle, *Expository Thoughts on the Gospels: St. Luke*, Vol. 2, p. 371). END

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Moody Monthly

Men Who Prayed

By J. B. Tweter

THESE men of God have been an inspiration to countless people who have sought to pray as they did. Here are the expressions of their souls' most ardent desires. Can you link correctly the man with his prayer?

1. John Welch
2. George Whitefield
3. John Knox
4. Thomas a' Kempis
5. Henry Martyn
6. David Brainerd
7. Dwight L. Moody
8. John McKenzie
9. "Praying" Hyde
10. John Hunt
11. Martin Luther

- () a. "O Lord, give me souls, or take my soul."
- () b. "Lord, save Fiji. Save these people, O Lord; have mercy upon Fiji; save Fiji."
- () c. "Here let me burn out for God."
- () d. "I have the souls of three thousand to answer for, and I know not how it is with many of them."
- () e. "Lord, to Thee I dedicate myself. Oh, accept me and let me be Thine for ever. Lord, I desire nothing else, I desire nothing more."
- () f. "Give me what Thou wilt, and how much Thou wilt, and when Thou wilt. Set me where Thou

wilt, and deal with me in all things just as Thou wilt."

- () g. "Do Thou, my God, do Thou, God, stand by me against all the world's wisdom and reason. Oh, do it! Thou must do it. Stand by me, Thou true, eternal God."
- () h. "Father, give me souls or I die."
- () i. "Give me Scotland, or I die."
- () j. "O Lord, send me to the darkest spot on earth."
- () k. "Use me, then, my Saviour, for whatever purpose and in whatever way Thou mayest require. Here is my poor heart, an empty vessel; fill it with Thy grace."

(Answers will be found on page 35)

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Park of the Palms
Keystone Heights, Fla.

May, 1960

*With the heavens beckoning
high overhead, shall we be
content with a barnyard?*



NO HOME

By VANCE HAVNER



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DOWN HERE

SOME of us by now are beginning to rate as old-timers. We can remember when "I Am Bound For The Promised Land" was almost a theme song of the saints. "In The Sweet Bye-and-Bye" and "When I Can Read My Title Clear" were cut from the same piece. We took seriously the Scripture's reminder that this world is not our rest, that we are strangers and pilgrims seeking a city.

We were of Matthew Henry's persuasion that "this world is our passage and not our portion." We were in full agreement with what Dr. G. Campbell Morgan's biographer says of the great expositor's father: He lived with a Bible in his hand and his face toward a better world."

Any man who really believes his Bible will live that way. Say what you will, the Old Book gives no comfort to those who would drive down their tent pegs in these lowlands. It warns against the love of money, the cares of this life and the pride of it. It would have us love not the world but lay up our treasure in heaven. It reminds us that a man's life consisteth not in the abundance of the things which he possesseth. It admonishes us to be content with food and raiment, and such things as ye have.

It is high time we heeded such counsel. We used to feel like traveling on. Now we feel like settling down. This wonderland of plastics and gadgets, deep freezes and give-away shows, ranch houses in Suburbia and push-button living seems good enough for most of the saints.

Of course, God's people have a right to the common comforts of life. There is no holiness in a hair shirt. The old mystics were sometimes mis-takes. We are pilgrims, not hermits, and living in a hole does not make us any holier.

But the new fad for equating Christianity with earthly prosperity is hard put to it to find New Testament texts for its position. Our Lord had nowhere to lay His head. He was not at home down here. The early saints bear little resemblance to the new variety, who are out not to overcome the world but to

enjoy it. The heroes of faith in Hebrews 11 do not remind us of many modern "successful Christians." And what shall we say of Paul who said that the apostles were made as the world's rubbish, the scum of the earth?

We are plainly bidden in Scripture not to be conformed to the world. But we seem to have forgotten the admonition. The inspiration of most Christians today is not the faithful cross-bearing disciple but the successful big shot. We use the same standards the world uses, but we glorify them with our religious phraseology.

There is no denying it, the tenor of the New Testament and the spirit of the early Christians are foreign to our present-day at-homeness in this world. That spirit prevailed until Constantine paganized Christianity trying to Christianize paganism. Then we lost our pilgrim character and the marks of our heavenly citizenship. Then the church ceased to look for the Lord from heaven. She settled down like Lot in Sodom. She became a gigantic super-corporation, another big business, so like the age in which she lives that few can see any difference. It was a dark day when the church forgot that we have no home down here.

✦ **PRIMITIVE** Christianity always takes a new start when some faithful remnant despised by the world—a speckled bird in the eyes of conventional Christianity—produces a new band of pilgrims bound for the Promised Land.

One of our religious leaders spoke recently about the danger of becoming a "church" instead of a "sect." His position was that a "sect" is usually small and poor and rises up in judgment against the sins and evils of its day, whereas a "church" moves out on Front Street, its membership made up of the so-called "best people."

The tendency of the church is to conform to the pleasures and comforts of the world, and that includes conformity to a self-centered, complacent society.

Another has said that revival usually begins with "a dedicated minority defying the values of this world, living under stringent discipline."

It is possible to have a big bank account and be poor in spirit. But the combination is rare. Not often is Smyrna piety mixed with Laodicean prosperity. When we are rich and increased with goods we usually have need of nothing. If we can use the world without abusing it, well and good, but when we feather the nest too well the eaglets do not fly.

Going to heaven does not thrill the saints very much today. It has been a long time since I have heard an old-fashioned sermon about heaven. "There's a land that is fairer than day"—but most of us are not looking that far. We are near-sighted. No longer do we view the distant scene; we are satisfied to watch the nearest TV screen. At best, we think of ourselves as citizens of earth trying to get to heaven when really we are citizens of heaven only sojourning on earth.

There can be no question, we are finding this world more attractive than did our forebears. Bunyan's immortal Christian had no use for Vanity Fair. Nowadays we have come to terms with it. We enjoy some, if not all, of it; at best we are out to reform it, not escape it.

But the old mammy who said, "I wears dis world lak a loose garment," had the right idea. She would not be wrapped in the trappings of this age. Dr. J. B. Phillips says of the early Christians: "To these men this world was only a part, and because of the cumulative result of human sin a highly infected and infectious part, of God's vast created universe, seen and unseen. They trained themselves therefore, and attempted to train others, not to be 'taken in' by this world, nor to give their hearts to it, not to conform to its values, but to remember constantly that they were only temporary residents, and that their rights of citizenship were in the unseen world of Reality. As we read what they have to say, we may perhaps find ourselves say-



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ing a little wistfully, 'perhaps these men were right.'

Christianity always loses ground when Christians make themselves at home down here. We are transients in this world, not residents. We are spiritual children of Abraham, not sons of Lot. Our homes and churches are only temporary quarters, and the finest church building is only a makeshift structure though it be as big as the Pentagon. The moment we settle down in them we cease to be pilgrims.

Then we change our theology to suit our practice. We decide to build the Kingdom here instead of bringing back the King. We forget that the Holy City comes down and that this present order is doomed to destruction no matter how we dress it up. What use is it to set our affections upon it or lay up treasure in it; for we but gather spoil for moths and thieves. We have no certain dwelling place down here.

♦ SEVERAL Bible characters warn us of this folly. Consider Baruch, the secretary of Jeremiah. He stood by the weeping prophet when almost everybody else was against him.

No doubt his contemporaries asked him, "Why do you stick with this old pessimist? He has no future. You had better side with the up-and-coming young prophets!"

Then Baruch had a spell of the blues and God said to him, "Seekest thou great things for thyself? seek them not." In other words: *This is no place to feather your nest. You have no home down here.*

In the New Testament there was Demas who forsook Paul, "having loved this present world." I do not know what form that defection took, whether he was lured by money or success or pleasure, but certainly Demas liked it too well down here. And he may have ended up as mayor of the town with a good supply of stocks and bonds. When Paul ended his career he had no stocks save those on his feet and no bonds except those on his wrists. But today Paul is our inspiration and Demas is only a warning.

I have read somewhere of a wild duck on migration who came down into a barnyard where tame ducks were feeding. He liked the food so well that he stayed a day, a week, a month. Then he stayed the whole season.

One day as he was feeding and feasting he heard a familiar honking in the air high overhead, and he recognized the call of his erstwhile companions winging their way home. His eyes sparkled, his heart beat faster, and he rose to join them. But, alas, he had fed too well and could get no higher than the eaves of the barn!

The story goes that he said to himself, "Oh, well, what difference does it make? The food is good; I like it here." And so he spent the rest of his life in a barn-

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yard. And the day came when his old companions passed over and he never heard their call.

I have seen men and women who once mounted up "with wings as eagles," but they now are content to live in the barnyard of this world. True, sometimes in an old-fashioned meeting or under the spell of some powerful preaching they catch a few notes of the life they used to know—"the song of saints on higher ground." Their hearts may beat a little faster and their eyes fill with tears. And there may be even a momentary urge to sing,

*My heart has no desire to stay
Where doubts arise and fears dismay.*

But, alas, they have fed too well on the fleshpots of Egypt! They like it too well down here. Finally they reach the sad state where they respond no longer to the call from on high.

I beg you, do not settle down in the world-barnyard. We have here no continuing city, but we seek one to come. We have no home down here. **END**

Plan Prophetic Pilgrimage for 1961

A Bible Land prophetic pilgrimage which will combine prophetic studies with tours of points of interest in Europe, Egypt and Palestine is being planned for next spring. The thirty-six-day pilgrimage will be sponsored by the American Association for Jewish Evangelism in cooperation with the Alumni Association of Moody Bible Institute. A similar pilgrimage was sponsored by the two organizations under the same arrangement in 1959.

The 1961 tour is scheduled to leave from New York by boat April 5, returning on May 11 by plane. Plans call for prophetic lectures on board ship, attendance at a prophetic congress in London and participation in a similar congress in Jerusalem, Israel. Dr. William Culbertson, President of Moody Bible Institute, will be one of the main speakers. Those taking the trip will spend some ten days in the Holy Land, seeing Jordan, Jerusalem, Nazareth, Haifa, Tiberias and Tel Aviv. Additional sightseeing is planned to London, Rome, Cairo, and Luxor, Beirut, Baalbeck, Damascus, Greece, Switzerland and Paris.

Arrangements are being made by Dr. A. B. Machlin of the American Association for Jewish Evangelism in cooperation with Herbert Lockyer of the Moody Bible Institute Alumni Association.

"Men Who Prayed"

Answers to quiz on page 31. The filled-in column should read: 2, 10, 5, 1, 6, 4, 11, 9, 3, 8, 7.

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POWER... THROUGH PROPHECY

By John Witmer

CHURCH services were cancelled. A storm such as develops only in Texas engulfed the community. In his study D. K. Ferguson settled down with a small book which had lain, unread, for years on his library shelf. It was W. E. Blackstone's *Jesus Is Coming*.

All that day and far into the night he read the book and studied the truths it unfolded about our Lord's return. As a result, Ferguson was a different man. His spiritual life was changed; his doctrine was changed; his ministry was changed. The Bible was a new book for him.

What happened to this one man has been repeated many times. The testimony of many spiritual giants in the history of the Church has demonstrated that faith in the imminent return of the Lord Jesus, a love for His appearing and a knowledge of the prophetic truths of the Word of God can revolutionize the life and ministry of a Christian. These men have found not only that the prophetic Scriptures carried them to closer fellowship with God, but also that the study of God's plan for the future marked the turning point in their ministry.

Through the years of Christian witness, many of the outstanding preachers, evangelists, teachers, writers and leaders in the Church have been men who made prophetic truth a consistent part of their ministry. Appended to the stenographic report of a prophetic Bible conference in 1914 is a seven-page list of close to five hundred historic and contemporary Christian leaders who believed and preached the premillennial coming of Christ. Names like Alford, Bengel, Christlieb, Delitzsch, Edersheim, Faussett and Godet are only a sampling of men whose labors for Christ will bless the Church until the Lord they love

returns again to earth for His own.

♦ WHEN C. I. Scofield learned the value of prophetic truth in his life and ministry, he confessed, "I was actually refusing the most intimate fellowship with the Lord." "It is peculiarly the prophetic part of Scripture which brings us into intimacy with God."

"I confess with shame," Scofield wrote, "that there was a time in my Christian life when I thought lightly of prophecy; when I said to myself, if not in words, at least in fact, 'What has that to do with me? What I wish to know is how I may be saved; how I may get blessing; how I may go to heaven. Never mind what God intends to do with the Jewish people; never mind what His purposes are toward the world; He will in due time fulfill all these things. Why should I care particularly what He is going to do with Israel? I am not an Israelite.' I say there was a time when that was my attitude toward the prophecies."

But the day came when Scofield realized that in neglecting the study of God's plan for the future, he was rejecting the way toward intimacy with God.

R. A. Torrey was another great saint of Scofield's day. "The fourth great epoch in my life," Torrey wrote, "was when I got hold of the truth, and the truth got hold of me, of a personal, visible, glorious, imminent return of our Lord. It lifted me above the world and its ambitions. What did I care whether I was rich or poor; what did I care whether I had honor or contempt; what did I care whether I was well-fed or hungry? The Lord Jesus is coming back again! I had been very ambitious, but when the truth got hold of me I had but one ambition, and that was to please my Lord, who might come at any time,

and to please Him at any cost."

A paperback volume of addresses from a prophetic Bible conference fell into the hands of a young Christian layman. Reading the book introduced him to a whole new theme of biblical truth. It stimulated his personal study of the Bible, up to that time a rather routine and uninspired chore done under a sense of obligation rather than of delight. He began to grow spiritually and became a zealous and effective personal worker and leader in the church. Then God called him to the ministry. The young man? John G. Mitchell, now pastor of a Bible church in Portland, Ore., and an internationally known Bible teacher in great demand.

That small book, *Jesus Is Coming*, that changed the life of D. K. Ferguson, worked in the lives of many others to enlighten them to the truth of the prophetic word and the return of the Lord. Charles G. Trumbull read the book at the suggestion of a friend who encouraged him to study the subject of the Lord's second coming with the promise that he would find it "the key to the Bible." Through this study, Trumbull became a premillennialist. At one time it was the practice to give each graduate of Princeton Theological Seminary a copy of *Jesus Is Coming* as he stepped out the door of Miller Chapel after the commencement exercises.

♦ PERSONAL contacts and witnessing also have been instruments of revolutionizing men's ministries through introduction to prophecy. Fred Z. Browne, an outstanding pastor and seminary professor, tells his own story:

"While fighting out the question of entering the ministry, I taught school for three years. About this time a Mr. Fowler, a graduate of the Christian and

Missionary Alliance Bible school at Nyack on the Hudson, came to Kosciusko, Miss., my home town. This modern Paul . . . made and repaired harness as his avocation instead of making tents. His real occupation, as that of Paul, was the teaching of the Word of God . . . Seeing my eagerness for Bible truth, he ordered for me books like Blackstone's *Jesus Is Coming* and Scofield's *Rightly Dividing the Word of Truth*. As I read these and other books and heard this faithful teacher explain the truths found therein . . . the eyes of my spiritual understanding were opened, and the Bible became as it were a new book."

T. Roland Phillips, for many years the successful pastor of Arlington Presbyterian Church in Baltimore, Md., tells his experience:

"It was way back in 1914. I had recently been graduated from the seminary and was pastoring my first church. In the fall of that first year a fellow student at the seminary was visiting our city and asked if he might preach for me. I had known him as a rather unpredictable somebody; in fact, he had been dismissed from the seminary because of his tendency to take up every wind of doctrine. But I was not very particular in those days who preached for me, so I invited him.

"I shall never forget that Sunday. He preached the strangest thing—something about the Lord returning to reign on the earth. He wove into the sermon many silly and extravagant suggestions, admonishing us to throw away our jewelry. I felt ashamed that I had foisted this upon my people and I determined that I would preach on this subject the following Sunday.

"So on Monday morning I got down to studying what the Bible had to say about the matter. I had grown up in a church where, so far as I can remember, the Lord's return had never been mentioned, and I had graduated from a seminary where it had not (at least while I was there) been taught; so I knew nothing about it."

Dr. Phillips continues: "Somewhere about the middle of that week I began to realize that I could not preach on that subject the following Sunday—nor for many Sundays thereafter. And for the first time I began to study the Bible. The more I studied the more I realized that my friend was right in the main and the more the Bible became to me a fascinating and wonderful Book. From that day on I have been an expository preacher, not taking a text and using it for a pretext but simply unfolding the Word as the Spirit of God revealed it. My ministry and life have been different ever since."

In a similar vein William H. Wrighton, a university professor and pastor, revealed: "I was saved under a godly pas-

tor who did not teach the premillennial return of Christ. When the Lord revealed this truth to me, it filled my heart with a new uplifting abandon in the preaching of the Word of God to my fellow men."

✦ The story of William M. Anderson's "entrance" into the doctrine of the Lord's return is one he delighted to relate to his seminary students. It happened during a prophetic conference at Anderson's church in Dallas. Dr. George Guille from Moody Bible Institute was the speaker. One night after the service Dr. Guille asked Dr. Anderson, "Will, do you love the Lord's appearing?"

Dr. Anderson replied that he believed in the coming of the Lord and he referred to it in his sermons. Dr. Guille cut him off short. "I didn't ask that," he said. "Do you love His appearing?" And so saying, he walked away.

That question haunted Dr. Anderson. He could not evade it. He went home and settled himself in his study with his Bible and a concordance and began to study for himself. All night he read, studied and prayed. At breakfast he explained to his wife the truth of the prophetic word and of the imminent return of Christ which he had discovered. "This is truth that my father did not believe and my church does not believe, but the Word of God teaches it and I must believe it," he said. "It may mean that I will be forced to resign from the church."

✦ Dr. Anderson called his board of elders together and explained to them the situation. He indicated his willingness to resign the pulpit if they felt that would be necessary. One of the men asked, "Is this doctrine taught in the Bible, Will?"

"I am convinced that it is," Dr. Anderson replied, "and I must believe it and preach it."

"Then preach it to us, Will," the elder declared. "We need to know everything the Word of God has to say."

These are the testimonies of men whose ministries were changed as they delved into a new area of scriptural truth. Their ministries became more effective because they preached "the whole counsel of God," and they saw the results in terms of spiritual growth and leadership.

This is also a demonstration of John's word as he wrote about the coming of Christ and said that "every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:3). The power of prophecy produced, for these men and hundreds of others, greater personal holiness and purity, greater devotion to the Lord Jesus Christ, greater urgency for the salvation of souls and a greater peace and stability of heart and mind.

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IN THE STUDY

Calvin's Doctrine of the Last Things

All church historians are ready to grant that the weakest and least developed portion of the great system of theology that was formed during the Reformation relates to eschatology, the doctrine of the last things, embracing such subjects, for example, as the second advent, the resurrection of believers, judgment, heaven, hell, etc.

Both Calvin and Luther were in part responsible for this, and especially the former. Neither of them ever set forth a systematic eschatology.

This is particularly regrettable in view of the fact that Calvin's commentaries—so rich, revealing such deep insight into the Word of God—exercised a greater influence over post-Reformation Biblical interpretation than the writings of any other man.

Calvin's views on some of the prophecies of Daniel are nothing less than ridiculous, and would not today be accepted by any school of Biblical interpretation. Indeed, Calvin so feared what might be called apocalyptic ideas that he declined to write a commentary on the Book of Revelation.

Because Calvinists as a whole follow almost slavishly all that he wrote, eschatology is a field of inquiry that has been relatively ignored in reformed theology; that is, until modern times, when it has been forced upon men because of the apocalyptic age in which we live.

So comparatively unimportant was eschatology in Calvin's system of thought that in most Calvinistic seminaries the subject is not even discussed. In *The Teaching of Calvin* (1950), by Dr. A. Mitchell Hunter of New College, Edinburgh, for example, there is not a chapter on eschatology, nor indeed any reference to the subject in the index. The same must be said also of the later scholarly work by Dr. John T. McNeill, *The History and Character of Calvinism*.

For this reason, all will be grateful for

the first adequate consideration of Calvin's eschatological views to appear in our language (even this is a translation). I refer to *Calvin's Doctrine of the Last Things*, by Professor Heinrich Quistorp, a work of two hundred pages, published by the Lutterworth Press of London (1955).

Before looking into this volume, we should recall that Calvin's views on eschatology, except for scattered notices in his monumental commentaries, are set forth in one essay, and two chapters in *The Institutes of the Christian Religion*.

Actually, Calvin's first theological treatise, issued in 1534 when he was only twenty-five years of age, was a study of the doctrine of the state of the soul between death and resurrection, written to answer the soul-sleep theory then being widely accepted in continental Europe.

This essay is generally known as "Psychopannychia; or the Soul's Imaginary Sleep Between Death and Judgment." In my copy this is found in Calvin's *Tracts Containing Antidote to the Council of Trent*, etc., Vol. III, pp. 414-490 (Edinburgh, 414-490).

The two chapters on eschatology in *The Institutes*, considerably enlarged in the second edition, are in Book III. They are Chapter IX, "Of Meditating on the Future Life," and the well-known Chapter XXV, "Of the Last Resurrection." In the Edinburgh Edition of 1845, these are contained in Vol. II of *The Institutes*, pp. 285-292, 606-630.

Professor Quistorp has not only carefully studied these three pieces, but has worked through the vast edition of Calvin's *Works in the Corpus Reformatorum* in such a thorough way that this task probably will not have to be undertaken again.

Quistorp has divided the work into three chapters: "Hope" (40 pages), "The Immortality of the Soul," (53 pages) and "The General Resurrection" (84 pages).

The first chapter embraces some excellent passages from Calvin on the subject of hope and patience, and—sur-

prising in a book on eschatology—an extended discussion of the suffering and ultimate glory of the Christian.

The theme emphasized in Calvin's treatment of the Christian hope is the believer's aspiration toward eternal life. This is the basis of his chapter in *The Institutes*, "Of Meditating on the Future Life," and represents an attitude that with Calvin involves a yearning for death, not in a pessimistic way, but motivated by the desire to be with the Lord.

"Since our soul and our body," says Calvin, "are appointed to heavenly life and immortality, and to a crown that fadeth not away, we must exert ourselves to see that they are kept pure and blameless unto the day of His appearing."

Calvin is more systematic and thorough in his discussion of the immortality of the soul than in any other one theme dealing with the doctrine of future things. In fact, his one essay, "Psychopannychia," is more extended than his entire treatment of eschatology in the three volumes of *The Institutes*.

He first argues for the absolute independence of the soul, separate from the body, and then of course dwells with some detail (as Calvin would) upon the meaning of man's being made in the image of God. For the basis for our faith in immortality he relies not alone upon Biblical teaching, but also upon what might be called a natural theology.

Calvin has much to say about death [some of the choicest things were written on this subject in that rich ideological age], but it is concerning the theme of the consciousness of the soul after death, awaiting the resurrection, that he becomes most emphatic.

This was because, as previously pointed out, there was an increasing acceptance in sixteenth-century Europe of the doctrine of soul-sleep, a view held today by the Advent Christian Church, the Seventh-Day Adventists and other groups.

These two subjects, hope and immortality of the soul, take us through more than one-half of Quistorp's volume—and as yet the second advent of Christ

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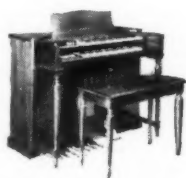
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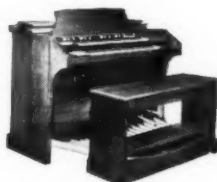
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has not come in for consideration.

Indeed, one quickly recognizes in the title of the third and last chapter, "The General Resurrection," that the truth of our Lord's second coming, while firmly embraced by Calvin, was not given the prominence in his writings that is assigned to it both in Christ's teachings and in the New Testament Epistles.

Just as Calvin's concept of the Christian hope is centered in the longing of the believer for death, and the certainty of his coming into the presence of his Lord, so his principal concern in the great theme of the second advent of Christ is with the resurrection of believers.

Our author, who is certainly a Calvinist, admits that "In spite of the centering of his whole theology on hope, no direct expectation of the end is to be found in his work such as we find in that of Luther, who very concretely hoped to experience 'the dear Last Day.'"

Quistorp continues:

"Calvin entertains no specific expectation of the parousia such as is characteristic of the New Testament hope . . . The signs of the times or of the end which are so closely connected with Biblical apocalyptic play hardly any part in his eschatology viewed as a whole. Yet he considers them in detail in his exegesis of the relevant Scripture passages . . . Hence Calvin's interpretation of the signs of the times is more a philosophy of church history than in the true sense an eschatological interpretation of the end."

I am pleased to see such a distinguished scholar as Dr. Quistorp confess that Calvin was greatly at fault here, and really was not true to the Word of God. He further acknowledges, "Calvin's horror of apocalypticism plainly leads him astray from the text and meaning of Scripture. The statements of Jesus about His second coming are referred back to His first, or to the rise and spread of the church."

In his interpretation of the 11th chapter of Romans, Calvin denies that this had specific reference to Israel, for in his theology there was no place for a restoration of Israel.

Because he was contending with various powers opposing the gospel, Calvin did put some emphasis upon the New Testament teaching concerning Antichrist, though he did not believe Antichrist was a person but an anti-God world spirit.

He wholly repudiated, as have most reformers, the idea of a millennium. Quistorp admits that Calvin's exegesis of Revelation 20:1-6 is by no means convincing.

On the judgment of believers' works and of the unrepentant, Calvin of course followed the major theological systems of the church and stayed close

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to the Scriptures.

We must frankly confess that in his theology Calvin did not give the full teaching of the New Testament on the vast subject of the second advent of Christ the place it deserved. Consequently, he could not rightly interpret some passages of Scripture, and omitted from his theology, for the most part, the great teachings on the end of the age and the victory of Christ so fully developed in the Book of Revelation.

Prophetic Interpretation, 1800

I have just been reading, for the first time, two volumes by one of the better-known Unitarian ministers of the latter part of the eighteenth century, Elhanan Winchester, *A Course of Lectures on the Prophecies that Remain to be Fulfilled*, Delivered in the Borough of Southwark, As Also at the Chapel in Glass House Yard. My edition is that of Walpole, 1800.

There are many interesting chapters here that strongly advocate a coming millennium, the restoration of the Jews to Palestine, etc. In prophetic works of the later eighteenth and early nineteenth centuries, many of the statements regarding the Turkish empire, then in control of Palestine, were, I think, exaggerated, but we must not forget that as long as Palestine was in the hands of the Turks, the birth and establishment of the State of Israel was not possible, for Turkish law was that Jews could not own land there.

Still, it is interesting to note what Winchester said would have to happen to the Turkish empire before Israel would come back into the land for the re-establishment of this nation—remarks made as far back as 1780.

"As this power has always been a great enemy to the Jews, and having their land in possession at this time, nothing can well be more evident than that the Turkish power must be greatly weakened before the Jews can return to their country again and possess it. Unless, which is very improbable, the Turks should agree to give them the land of Palestine, upon condition of their being at amity with them, during their wars with the Christians.

"But I am most ready to think that the Turkish power will be weakened by plagues, famines, earthquakes, and especially by dreadful wars with the Christian nations; so that finally those who have overrun so many countries will be compelled to yield up many parts of their dominions, to preserve the rest; and . . . Canaan, or the country which God promised to Abraham and his seed, may easily come again into the possession of the Jews . . .

"Especially this event may be easily accomplished if the nations that weaken the Turks make this one of their demands, viz., that they shall yield up the

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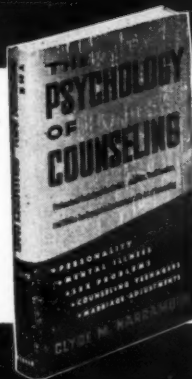
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holy land to its rightful owners, the Jews, and give liberty to that nation to pass in safety through their dominions, to repossess the country which God swore to give to the patriarchs and their posterity." (Vol. I, pp. 131-132)

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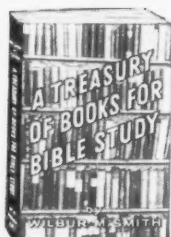
"The more deeply the Church plants in the earth the stakes of her tent, and establishes herself at her ease here below, the more does the Apocalypse become to her a foreign and even repulsive book. The more, on the other hand, tempestuous winds shake the curtains of her temporary dwelling-place and threaten to break their cords, the more does she feel the value of this marvelous book, which teaches her to look up continually toward the Bridegroom whose return she expects. This is indeed her proper attitude in all times, whether those of prosperity or of persecution. Did not the Lord say to the believer: 'Be like unto men that wait for their lord when he will return from the wedding'?"

"If the Gospels are principally intended to lay the foundations of faith, and the Epistles to enkindle love, the Apocalypse gives food to hope. Without it we should perhaps see in the Church only a place across which believers pass in order to attain, individually, to salvation. But by its help we recognize in her a body which develops and which struggles, until with all its members it attains to the full stature of Christ." (F. Godet: *Studies on the New Testament*, pp. 297, 397)

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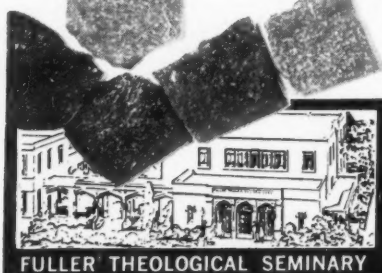
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"the Essential City," as George Adam Smith called it, a few of which have endeavored to expound some of the biblical prophecies relating to it. But a careful search of this literature fails to uncover any volume, or portion of a volume, that indicates an effort even to outline the tremendous amount of prophetic data concerning Jerusalem, from the eighth century before Christ down to the very end of this age, its judgment, its deliverance and its restored glory."

Nearly one hundred years ago, that well-known prophetic student, Benjamin Wills Newton, rightly said, "There are few things more necessary in prophetic enquiry than to mark the place which Jerusalem occupies in the dispensational arrangements of God."

If the results of my own reading of the Old Testament for the purpose of ascertaining all the relevant passages in this particular area of biblical study are accurate, it would seem that there are 465 verses in the Old Testament which speak of the future of Jerusalem, subsequent to the time of these utterances, and twenty-four verses in the New Testament, making a total of 489 verses. This excludes, of course, the thousands of verses historically narrating the events that have occurred here.

Many of these predictions have been fulfilled. We must know what these are. Otherwise, it is impossible to determine accurately what prophecies await fulfillment.

Through the centuries a number of differing interpretations have been suggested for a few of these prophecies. To illustrate, note the conclusion of the passage in Joel 2:32, the first part of which was so significantly quoted by Peter on the day of Pentecost (Acts 2:21), "For in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

Some associate this with the destruction of Jerusalem by the Chaldeans, "others with judgments upon the enemies of the covenant nation shortly after the return from the Babylonian exile" (Keil); still others refer the prediction to the last judgment, as Tertullian, or to the destruction and the last judgment, as Chrysostom.

Inescapably, what one does with the prophecies concerning Jerusalem will be determined, in large part, by what he believes concerning the future of Israel on this earth. If Jerusalem is not to have an important place at the end of this age, and in the millennium, and if Judah and Israel are likewise not to have a prominent part in God's program for this earth at the time of Christ's second advent, and if there is not to be a throne of David established on this earth, with Christ as reigning king, then these prophecies yet unfulfilled must be spir-

itualized or, as David Baron often said, "phantomized."

It seems to me that these prophecies evaporate if their literal interpretation is abandoned. I have never been able to make the prophecies pertaining to an earthly Jerusalem, its walls and gates, its punishment and restoration, refer to the history of the Christian Church in this dispensation. Therefore, unless the context itself demands a spiritual interpretation, I am taking the prophecies concerning Jerusalem which are unfulfilled with the same literalness with which I would take the prophecies which have been fulfilled.

♦ THE NAME Jerusalem is not to be found anywhere in the Pentateuch. The briefer and older name for the city, *Salem*, does, however, appear in the text as early as the days of the patriarchs, in the meeting of Abraham and Melchizedek (Gen. 14:18-20). Melchizedek, as the Book of Hebrews reminds us (7:2), means "King of Righteousness," and "Salem" means "peace." Hundreds of years after this epochal meeting, in Psalm 110, Melchizedek is pointed out as a type of Christ.

Consequently, in its initial appearance, we find the city of Salem connected with the following themes: peace, righteousness, priesthood, sacrifice, tithes and—in a later reference—the Messiah. These themes reappear throughout the entire history of this city and in the whole body of prophecies relating to it.

Thus we could almost say that the first historical event occurring in Jerusalem (as in the Scripture record) is prophetic of all that will be said in the hundreds of years that follow, concerning this city.

The next event to occur here, in the biblical record, was Abraham's offering of Isaac on Mount Moriah, almost universally identified as the site on which the Temple was later built (Gen. 22:1-14). Here, the idea of sacrifice, found in the episode involving Melchizedek, is emphasized.

♦ ALTHOUGH the full name "Jerusalem" does not appear in the Pentateuch, the first specific prophecy regarding this city is found in the last book of the Law. In a remarkable passage occupying the larger part of Deuteronomy 12 (though, we repeat, the name of the city is not given), the command unquestionably refers to the holy city where some centuries later the Temple was erected.

Here Moses speaks of "the land which Jehovah, the God of thy fathers, hath given thee to possess it all the days that ye live upon earth." He is giving a commandment about the destruction of the false gods which Israel will find when they enter this land. He tells them that in this land sacrifice and offerings are

(Continued on page 51)

City of Destiny

WITHIN THE WALLS OF
Old Jerusalem are picturesque streets
like this one with many sites
tradition associates with
our Lord's early life. MIS photo



THE DOME OF THE ROCK
covers the top of Mount Moriah where
Abraham came to sacrifice Isaac
and where Solomon's Temple was
later built. MIS photo

ISRAELI CHILDREN PLAY
in the streets of their new city. Note
concrete walls erected to protect
residents from bullets of
Jordanian snipers not far away.



NO other city in the world has a history to compare with that of Jerusalem. And none has so certain or crucial a future. Today Jerusalem is an armed camp, occupied by Israel on the west and the Hashemite Kingdom of Jordan on the east. The United Nations has voted to internationalize it for Jew, Christian and Moslem alike, but both countries have steadfastly rejected this principle. Barbed wire barricades still remain at strategic places, and the only point of passage from Jordan into Israel is through the Mandelbaum Gate.

Most of the sites of special interest to Christians are in the old city, which is held by Jordan. This section is surrounded by a wall about five feet thick and ranging from fifteen to seventy feet high. New Jerusalem lies to the north, west and south, outside the walls. It has been the capital of Israel since 1949.



THE MOUNT OF OLIVES which is closely associated with our Lord's earthly life. From it the Lord ascended and here, according to Zechariah 14:4, He will again stand. Note the Garden of Gethsemane on the hillside. Matson photo

The remains of the Jerusalem our Lord knew lie somewhere beneath the present city. At one place in the old city visitors may descend below street level and see part of a very old street which archeologists believe dates back to Christ's first advent.

One of the nine gates in the walls of the old city is sealed shut, providing a striking fulfillment of the prophecy in Ezekiel 44:1-3. This prophecy concerning the Eastern or Golden Gate which, according to the Word of God, is to remain shut awaiting the prince, was partly fulfilled 600 years after the prophecy at the triumphal entry of the Lord Jesus Christ into Jerusalem just before His crucifixion. Soon after, Jerusalem was destroyed. When Sultan Suleiman rebuilt the wall, he made the gate presumably as an entrance to the Dome of the Rock which Mohammedans had built on the site of Solomon's Temple.

Suddenly the Sultan had the gate walled up again with blocks of stone and so it stands today.

Mandelbaum Gate, the one point of entrance from Jordan to Israel, is likewise prophetically significant as the point where the new Jewish nation halted in its drive toward historical Jerusalem. Commenting in 1950 on this prophecy that "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24), Dr. Wilbur M. Smith says:

"One hundred feet of no-man's land, some barbed wire fences and a few machine guns manned by a mere handful of Arabs — these are all that keep the Jews from fully occupying this city and setting up their government there. Why the Jews do not go in and take the city, I do not know; they certainly could do it." (*World Crises and Prophetic History*, Correspondence Course, Moody Bible Institute, Chicago.)

MANDELBAUM GATE from the Israeli side. Beyond the barricade Old Jerusalem is still in gentile hands.



THE NEW CITY is modern, busy, growing. This view is of King George Street, showing part of the Municipal Gardens.







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Key to Points of Special Interest

1. Damascus Gate
2. Dome of the Rock
3. Eastern Gate
4. Garden of Gethsemane
5. Garden Tomb
6. Gordon's Calvary
7. Jewish Wailing Wall
8. Mandelbaum Gate
9. Mount of Olives
10. Pool of Bethesda
11. Pool of Siloam
12. St. Stephen's Gate
13. Tomb of David
14. Valley of Hinnom
15. Valley of Jehoshaphat

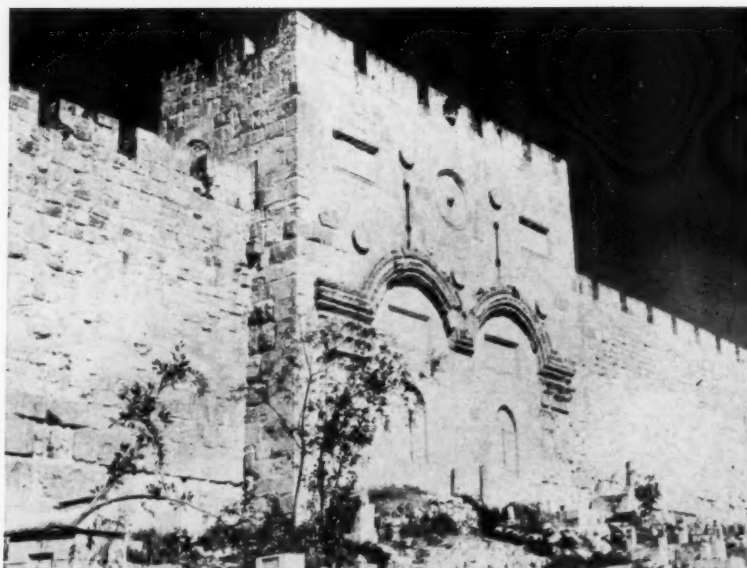
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ANCIENT OLIVE TREES
stand guard over this portion
of the Garden of Gethsemane.
One of these is known as
"The Tree of Agony." (Matson photo)



COBBLESTONES AND STEPS
approaching Moslems' Dome
of the Rock which is visited
by thousands of pilgrims
and tourists. Dome shelters
top of Mount Moriah. MIS photo

THE GOLDEN GATE REMAINS
walled up in keeping with the
prophecy of Ezekiel 44:2
although it is the nearest
entrance to the Dome
of the Rock. MIS photo



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[Continued from page 44]

not to be made in just any place the Israelites might select, but "the place which Jehovah your God shall choose out of all your tribes to put His name there, even unto his habitation."

"Thither," he says, "ye shall bring your burnt-offerings, and your sacrifices, and your tithes, and heave-offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks."

So, even though Jerusalem is not specifically named, we find in this chapter five different themes relating to this city that will appear again and again in Israel's literature through the centuries.

Jerusalem is, first of all, the place that the Lord Himself shall choose, a fact referred to six times in this one passage; Jerusalem is here called "his habitation," as in Ps. 79:7; 132:13; Jer. 10:25; Isa. 63:15, and, most interestingly, in St. Stephen's speech (Acts 7:46); here is the place where sacrifices and burnt offerings are to be offered, where tithes are to be brought; here God says He will place His name (vv. 5, 11, 21); and, finally, it is in this place that Israel is promised an experience of joy (vv. 7, 12).²

The prophetic promise of this chapter is quoted twice by Solomon at the dedication of the Temple, which became the habitation of God (I Kings 8:29, 48). Three times during the later years of Solomon's reign, Jehovah Himself uses words referring to this original Deuteronomic passage. In His second appearance to Solomon, we read that Jehovah said, "I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and my heart shall be there perpetually" (I Kings 9:3; II Chron. 7:16).

And when, toward the end of Solomon's life, when all is tragedy and apostasy for him, God condemns Solomon for his iniquitous practices, He promises that although the kingdom will be rent in two, He will give one tribe to Solomon's son, for David's sake, "and for Jerusalem's sake which I have chosen," a promise repeated to Jeroboam through Ahijah (I Kings 11:13, 36). The author of the Book of Kings, in speaking of the apostasy under Rehoboam states that he "reigned seventeen years in Jerusalem, the city which Jehovah had chosen out of all the tribes of Israel to put his name there" (I Kings 14:21).

♦ As in all other major themes of biblical prophecy, so it is in respect to Jerusalem: the first prophecy is of a general nature, and the details are reserved for later predictions. The initial prophecy concerning the city was that God would place His name there, and that there sacrifices would be offered.

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This evening scene of Jerusalem, from the Jericho road, overlooks the Kedron Valley and shows the southeast corner of the city wall. Matson photo service.

The next body of prophetic utterances relates to military matters. It is found in Isaiah, and is the first of many predictions of sieges to be laid against the city, of invasions, captures and destructions. This particular prophecy, however, is not so much one of judgment upon the city but of a promised *deliverance* of the city from a powerful foe.

I believe there are more long parallel accounts of Sennacherib's siege of Jerusalem in the Old Testament than of any other single event in Israel's history, with the possible exception of the destruction of Jerusalem under Nebuchadnezzar. (The siege, which occurred in 701 B.C., is recorded in II Kings 18:13-19:37, in II Chron. 32:1-21; Isa. 36:1; 37:36—a total of 143 verses.) It is generally acknowledged that Isaiah's prophecy concerning Jerusalem, here called Ariel, in 703 B.C., two years before the event itself, refers specifically to Sennacherib's siege of the city and its deliverance from his powerful threat.

The prophecy is summed up in Isaiah 29:7: "And the multitude of all the nations that fight against Ariel, even all that fight against her, and her stronghold, and that distress her, shall be as a dream, a vision of the night." (For an

excellent discussion of this passage see Charles Boutflower's *The Book of Isaiah*, London, 1930, pp. 226-227.)

This deliverance is also, no doubt, spoken of in Isaiah 30:19; 31:4, 5, and the promise is repeated over a year later when the armies of Sennacherib have already surrounded the city: "Thus saith Jehovah concerning the king of Assyria, He shall not come unto this city, nor shoot an arrow there, neither shall he come before it with shield, nor cast up a mound against it. By the way that he came, by the same shall he return, and he shall not come unto this city, saith Jehovah. For I will defend this city to save it, for mine own sake, and for my servant David's sake" (II Kings 19:32-34, and parallels).

Many biblical scholars believe that Psalms 48 and 76 both celebrate this divine deliverance from the mighty Sennacherib. (See again the comment by Boutflower, pp. 293-294.)

✦ THE DELIVERANCE of Jerusalem from the Assyrian is stated in terms of restraint in the biblical text: "Then the angel of the Lord went forth and smote in the camp of the Assyrians a hundred and fourscore and five thousand; and when

men arose early in the morning, behold, these were all dead bodies. So Sennacherib, king of Assyria, departed, and went and returned, and dwelt at Nineveh" (Isa. 37:36, 37).

Exactly what happened to Sennacherib's army will probably never be fully known, but God in some way sent a devastating plague to the army, which forced Sennacherib to lift the siege and return to Babylon.

On the great Bull Inscription in the British Museum there is an account by Sennacherib himself of his invasion of Palestine, in which—while he enumerates many of the cities of Palestine and Egypt which he conquered and subdued, forty-six of them belonging to Judah alone, and speaks of taking 200,150 people, young and old, male and female, back to Babylon, and of surrounding the city with an earthwork—he does not even hint that he had entered one of the gates of the city.

Some light is thrown upon this mysterious episode by the great Greek historian Herodotus, who speaks of this event as follows:

"The next king was the priest of Hephaestus, whose name was Sethos. He despised and took no account of the

warrior Egyptians, thinking he would never need them; besides otherwise dishonouring them, he took away the chosen lands which had been given to them, twelve fields to each man, in the reign of former kings. So presently came king Sennacherib against Egypt, with a great host of Arabians and Assyrians; and the warrior Egyptians would not march against him.

"The priest, in this quandary, went into the temple shrine and there bewailed to the god's image the peril which threatened him. In his lamentation he fell asleep and dreamt that he saw the god standing over him and bidding him take courage, for he should suffer no ill by encountering the host of Arabia: 'Myself,' said the god, 'will send you champions.'

"So he trusted the vision, and encamped at Pelusium with such Egyptians as would follow him, for here is the road into Egypt; and none of the warriors would go with him but only hucksters and artificers and traders. Their enemies too came thither, and one night a multitude of field mice swarmed over the Assyrian camp and devoured their quivers and their bows and the handles of their shields likewise, insomuch that they fled the next day unarmed and many fell.

"And at this day a stone statue of the Egyptian king stands in Hephæstus' temple with a mouse in his hand and an inscription to this effect: 'Look on me, and fear the gods.'"

Professor Finegan suggests that "the mention of mice may well indicate that it was plague which struck Sennacherib's army, since mice are a Greek symbol of pestilence and since rats are carriers of the plague."

♦ IN SPITE of the fact that God chose the city of Jerusalem to put His name there, in spite of many promises that God would defend the city, and that it would abide forever, in spite of the fact that this is the only city on earth assigned such glorious titles as "the City of Truth" (Zech. 8:3); "the City of Righteousness" (Isa. 1:26); "the Faithful City" (Isa. 1:21, 26); "the Throne of Jehovah" (Jer. 3:17); "Zion of the Holy One of Israel" (Isa. 60:14), and called by God "My Holy Mountain" (Joel 3:17) and "My City" (Isa. 45:14), it is concerning the sieges and destructions of this city in various periods of its history that so many prophecies are uttered in both the Old and New Testaments.

Of the first invasion of the city (which did not have permanent consequences), that by Shishak (I Kings 14:25-28) during the reign of Rehoboam, 918 B.C., I think there is no specific prophecy. This may be said also regarding the destruction wrought by Jehoash of Israel, c790,



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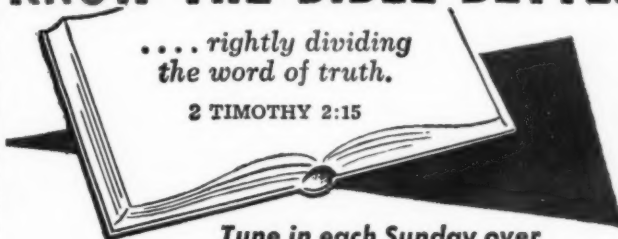
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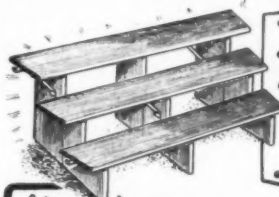
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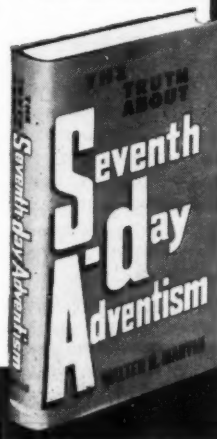
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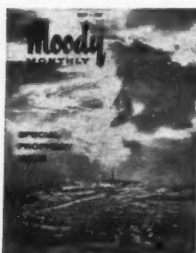
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and the attack by Aram and Israel, c734, (II Kings 14:13 ff.).

"Jerusalem in Prophecy" will be continued in the June issue, in which Dr. Smith will take up the study of the prophecies regarding the destruction of Jerusalem by Nebuchadnezzar and how they were fulfilled.

Footnotes

'As far as my knowledge goes, I would say that the most extensive treatment of the entire subject of Jerusalem in prophecy is in some chapters by Benjamin Wills Newton, bound together in his volume *Israel and Jerusalem* (1867), some of which have been reprinted in successive editions, e.g., his *Prophecies Respecting the Jews and Jerusalem* (4th ed., p. 31), though even Newton does not discuss prophecies already fulfilled.

Passing over some miscellaneous articles in now-forgotten prophetic journals of the latter part of the nineteenth century, I would mention James M. Gray, *A Textbook on Prophecy* (1918) pp. 200-205; Henry Dyer, *Jerusalem and Babylon: In the Past and Future* (Kilmarnock, n.d.) pp. 34-61; J. T. Mawson, *Jerusalem the Coming Metropolis of the Earth* (3rd ed., Newcastle-on-Tyne, n.d., p. 120).

John F. Walvoord, *The Millennial Kingdom* (1958), pp. 324-330; and with greater detail than any other contemporary work on eschatology with which I am acquainted, Alva J. McClain, *The Greatness of the Kingdom* (1958) pp. 359-364. From time to time I have tried to discuss some aspects of this theme, e.g., in a series of four articles in *The Sunday School Times*, February 12, 19, 26 and March 5, 1949, and a chapter in *World Crises and the Prophetic Scriptures* (1952), pp. 207-237. The librarian of Dallas Theological Seminary, where more theses on prophetic subjects have been written during the last thirty years than perhaps any other seminary in America, tells me that no thesis has ever been written there on the subject of Jerusalem in prophecy.

'It is to be regretted that so many modern Old Testament scholars, such as George Adam Smith, assign the composition of the Book of Deuteronomy to the era of Josiah, which of course destroys the prophetic character of such a passage as we have quoted. For a briefer reference to the same theme, see Deuteronomy 15:19-23 and a passage too often overlooked, Exodus 15:13, 17.

'That Isaiah did actually predict Jerusalem's deliverance from Sennacherib, see George Adam Smith, *Jerusalem*, Vol. II, pp. 142-144. There is an excellent discussion of this passage in Charles Boutflower, *The Book of Isaiah* (London, 1930), pp. 226-227. The most satisfactory

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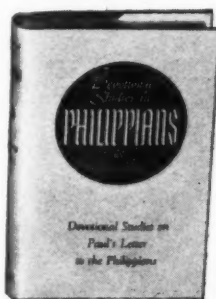
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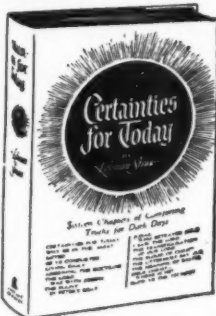
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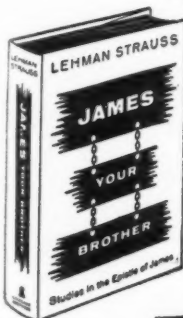
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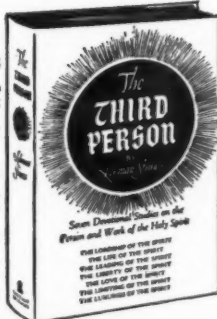
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note that I have seen on this passage is in the commentary on Deuteronomy by the late chief rabbi of London, Dr. J. H. Hertz, *The Pentateuch and Haftorahs: Deuteronomy* (London, 1936), pp. 162, 450. In almost all printed sermonic literature, these long passages are simply passed by. An exception is Joseph Parker on Chapter 12 in *The People's Bible*, Vol. IV, pp. 220-227, an exposition which, with his usual brilliance, he entitles "Life in a New Land."

"History of Herodotus, Book II, p. 141. For interesting notes on this passage see the edition of Herodotus by George Rawlinson (London, 1858), II, 223-224.

Jack Finegan, *Light From the Ancient East* (Princeton, 1946), p. 179. There is also an account of this episode in Josephus' *Jewish Antiquities*, X, 1-23, and a reference in his *Wars of the Jews*, V, 388. See also George Boutflower in the *Journal of the Transactions of the Victoria Institute*, Vol. LX, pp. 214-220; L. L. Honor, *Sennacherib's Invasion of Palestine* (New York, 1926), and a brilliantly written chapter, "Hezekiah and Sennacherib," in George Adam Smith, *Jerusalem* (London, 1908), Vol. II, pp. 148-180, with a bibliography of the six Assyrian accounts of this campaign (p. 154, note 1). For a translation of the Bull Inscription, see James P. Pritchard, *Ancient Near Eastern Texts* (Princeton, 1950), pp. 287-288.

What More Can He Say?

By Edna M. Welty

IN a MOODY MONTHLY editorial called "Untapped Spiritual Resources" (Aug., '59) you wrote: "Except for the Bible itself, no finer source of instruction in the doctrines of our faith can be found. Whenever the hymn book is read and used spiritual enrichment follows. The Bible and hymn books are companions." How true this is! There are many hymns and gospel songs that are precious to me. But I just want to tell you of one experience that was the turning point in my life.

I had suffered a very serious illness which left me weak in body. It seemed as though I would never regain my strength. Then, one Sunday evening, as I sat on the porch leafing through my song book, I came to the hymn, "How Firm a Foundation." I read the words:



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Authority

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"Did not the Church give us the Bible? Has not the Church been the custodian, the guardian of the Bible? So the Church must take precedence over the Bible, argue her advocates. No, the Church did not give us the Bible. But were the writers not members of the Church? The writers of the New Testament, yes. But remember that God's use of them was as individuals. He did not give the Word through the corporate Church or through a Church council. The stress is on God as the Giver; not the Church.

"But did not the Church designate the books to be included, and excluded? Yes, in the special providence of God. Well, does that not mean that the Church is superior to that which it has designated? A simple illustration from Martin Luther will answer that question. To say that the fixing of the canon of the sacred Scriptures is to make the Church which so designated them superior to them would be as foolish as maintaining that John the Baptist, who pointed out Christ to the multitudes, was superior to the One he introduced. Wisdom from God to designate the books in the canon of Scripture should never be equated with superiority to these writings.

"We shall do well to rest upon the Word which is forever settled in heaven. The Church has true authority only insofar as her principles and practice are in conformity to the Word of God. Then she is fair as the moon, clear as the sun, and terrible as an army with banners."

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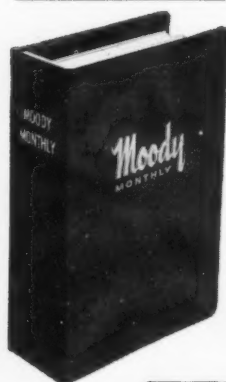
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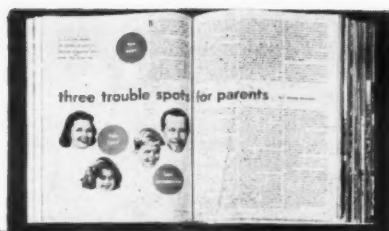
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Is laid for your faith in His excellent Word!

What more can He say than to you He hath said:

To you who for refuge to Jesus hath fled?

The phrase, "What more can He say?" kept repeating in my mind, and I read on:

Fear not, I am with thee, O be not dismayed,

For I am thy God, I will still give thee aid!

For a moment I could get no further. The words kept ringing in my ears, "What more can He say?"

Then I read on:

I'll strengthen thee, help thee, and cause thee to stand—

What more can He say?

Suddenly the glorious light burst upon this benighted soul, and I knew beyond doubt that my Father in Heaven was wanting and trying to help me and I was so blind I was unable to grasp the wonderful truth. His mighty hand was there and I could not see it for my tears. My fears and my tears had formed a wall so high I could see nothing else!

I closed the book. A glorious sense of security flooded through my body. My very heart and soul were at rest. For I had His promise, and what more could

Nothing humbles the soul like sacred and intimate communion with the Lord; yet there is a sweet joy in feeling that He knows all, and, notwithstanding, loves us still.
—J. Hudson Taylor

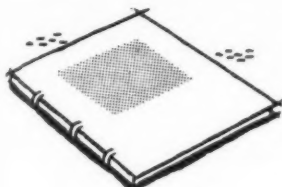
He say? He seemed to be saying, "I can't make it any plainer."

Shortly after, a position was offered to me, and I accepted it on faith. Gradually my strength came back—God-given strength. And it all happened because of a song in a hymn book. To this day, when I go to my Bible or my song book for help or comfort, I remember those words, "What more can He say?" And so, I love my Bible, and I love my song book.

Sometimes when there are "shadows around me, shadows above me," I start singing His praises till I feel "heavenly sunlight flooding my soul with glory divine!" Oh, what would we do without such songs as these? **END**

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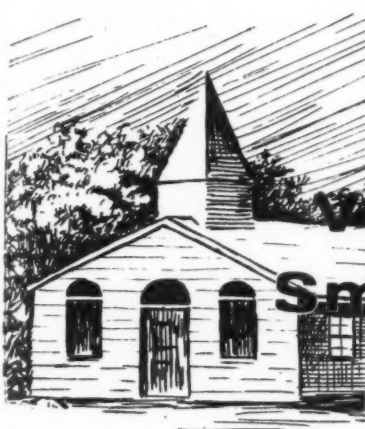


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A Service Department for Christian Workers

May • 1960

Volume 7 • Number 8



VBS in the Small Church

By Ellen McKay Trimmer

*There's no doubt about the value of VBS. But how
can a small church carry on a successful program?
Where can they find space, money and leadership?*

EVERY year scores of small churches discuss having a vacation Bible school, then decide that they do not have the facilities, the leadership nor the finances to carry it through. Perhaps yours is one of these churches. If so, your problem may be solved with some of these ideas which have been tried by small churches.

A. The Space Problem

Perhaps you have one- or two-room church with little space for classrooms. Try these:

1. Solicit the co-operation of other small churches nearby. Have one department of your school in each church.
2. Stagger your program so that your classrooms or assembly rooms are used all at once. For example, let the juniors have handwork or lessons in the classroom while the primaries have an assembly in the auditorium.
3. If it is necessary, three or four classes may be put in one room so that pupils cannot see each other without turning around. Generally, if more than two are teaching at once, the distraction is not quite as great as with only two

voices. Pupils find it easier to listen to one voice out of three or four than one of two voices.

4. Rent or borrow extra room for classes. Use neighbors' porches. Some VBS programs have been held successfully with some classes meeting outdoors.

B. The Leadership Problem

1. Enlist the teenagers. You will be training them as well as getting their help. Use them to supervise classes, mark attendance, hear the memory work or oversee the handwork.
2. Teach the lesson in departmental groups. In this way, one or two competent teachers can carry the whole teaching program. Guest teachers may be called in to teach one or two lessons.
3. Dismiss school at 11:30 so that housewives can get the noon meal on time. You'll get more recruits this way.
4. Organize car crews to provide transportation for workers from outlying areas.
5. Challenge some large church in your denomination to send out workers as a missionary project.
6. Hold your school in the evening so

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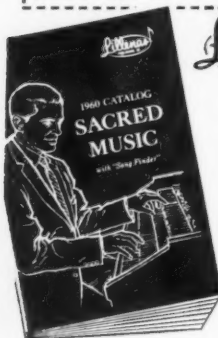
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6. PROGRAMS AND PUBLICITY VBS for Small Churches

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C. The Finance Problem

1. Appeal to a well-equipped sister church to loan its visual aids to your school.

2. Use handwork for which children can bring needed materials from home. Inexpensive handwork ideas can be obtained at the public library.

3. Buy one workbook for the class and fill it in as a class project.

4. Take an offering each day and at the closing program. Challenge the children to support the school with the money they are given for needless treats.

Does this look like a big undertaking for your small church? Do you wonder if it's worth it? Listen to this.

I was at a Sunday school convention

in a city where, ten years before, my husband had pastored a small church. A young man approached me in the hall.

"Are you Mrs. Trimmer? You won't remember me," he went on, "but I want to find out the date when I accepted Christ. It was in vacation Bible school in such and such a church. Do you have a record of it? I'm writing an account of it with my application for Bible school, and I would like to know the date."

I answered him but my mind was filled with other sights and sounds. I felt again the stifling heat and saw again those wriggling bodies packed into our little church. I heard the commotion made by twenty girls as they took turns with their handwork on my kitchen table. I remembered the long trips across the hot city to call for or take home guest teachers.

Then I took another look at that keen young fellow and wondered why I ever doubted that VBS was worthwhile—even in a small church.

Capture with Contests

By Connie Crossman

EVERY Christian teacher aims to capture his pupils for Christ. But first he must capture their interest and enthusiasm. I know of no better way to do this than with contests. Whether the competition is between individuals, teams or classes, a contest uses a basic human drive—the desire to win. That desire may be used for God.

You have two sources of contests—commercially printed ones available at Christian book stores or those you make up yourself. If you make your own, keep these thoughts in mind:

1. Decide on the purpose of your contest.

You can use contests to increase attendance, to encourage more regular and prompt attendance, to inspire Bible memorization or to encourage lesson preparation.

2. Suit the rules to the age level of the contestants.

3. Make it challenging.

4. Give each contestant or team an equal chance of winning.

5. Keep the rules simple and stick to them.

6. End the contest while interest is still keen.

If you plan on using awards as incentives, relate these awards to your aim. For instance, give Gospels, New Testaments or Bibles to pupils who memorize a certain number of Scripture verses.

Teach the meaning of the verse "follow me and I will make you fishers of men" with this new-member contest. Hang up a fish line for each pupil, and tie on

paper fish on which you have written the name of new members brought by that pupil. Or paste a picture of a ship on construction paper, staple on a hair

**F
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6. PROGRAMS AND PUBLICITY Contests, Suggestions for

net to look like a fish net and put the paper fish in the net. Write the name of the new person on one side of the fish and the name of the person who invited him on the other.

"Railroad" contests are fun. Draw a train on a long strip of shelf paper and tack it to the wall. Each pupil can bring a picture of himself or a boy or girl cut out of a catalog. Stick these on the passenger car windows. On a chart, indicate the names and number of "miles" each pupil has traveled. Give each one points or "miles" for attending, bringing a Bible, preparing the lesson, etc. The prize for the person who travels the most miles might be two round-trip tickets on a train to visit a Christian book store in a nearby town or city.

Try a contest which has honor or recognition as the incentive. Use part of your evening service occasionally for competition between adults and children or between boys and girls. Bible drills or quizzes work well here and will stimulate interest in the Word of God.

You can chart the progress of pupils

Things To Do in May

- ✓ Observe NATIONAL FAMILY WEEK, May 1-8.
- ✓ Hold a MOTHER AND DAUGHTER BANQUET (or tea).
- ✓ Plan for FATHER'S DAY and CHILDREN'S DAY.
- ✓ Begin planning for a MISSIONARY CHRISTMAS for the summer months (see "A Midsummer Night's Christmas," Idea Notebook, June, 1959).
- ✓ Continue plans for Recognition of June Graduates
Annual Sunday School Picnic
Vacation Bible School Camp (both resident and day camp).

in their Bible memorization with an "airplane" contest. Draw vertical lines on a piece of blue poster board to indicate altitudes. Cut out a small paper airplane for each child. Stick these on the poster so that they can be moved up the altitude line, an inch or so for each passage memorized.

In a big group you may hold a "ship memory verse" contest. Mount a world map on cardboard. Draw vertical lines to indicate miles. Thumbtack a ship for each team on the board. Advance the ship according to the combined number of verses memorized by all the teammates. This could be used for a missionary-giving project also.

Want to see if your Sunday school teaching has any effect at home? Try an "At Home" contest. Each week pupils

take home a card with spaces for mother to check daily such items as Bible reading, doing chores, obeying parents, being kind, etc. When cards are returned to class signed by the parents, record the number of checks on a chart in class.

You may want to combine a number of achievements in one contest. One way is to draw the streets of a town on a large poster board. Cut out small construction paper houses, stores, public buildings, etc. Each week the children paste on their buildings according to their accomplishments. For example, each one can add one house for attending once. After four weeks of regular, punctual attendance they may add a public building. Add a hotel for each new person brought and a store for every memory verse recited.

The merit badge system is another kind of contest. Make the badges out of white felt and print on them with a special felt writing pen. Award a Bible badge to those who complete their memory work, an attendance badge for perfect attendance or a worker's badge for bringing others. Award an honor badge to those who earn all three badges.

Stimulate interest in your contests by unusual methods of announcing points. First, ask two junior boys to construct two model airplanes. Fasten the ends of two wires near the ceiling at the two back corners of the room. Fasten the other ends of the wires near the front of the room. Hang the airplanes on the wires with small wire hooks. Each week place score card in the airplanes telling what points each team has earned. The team that is ahead has its airplane "flown" in first.

Your pupils may capture a prize or top honor in one of these contests, but meanwhile you may have captured a much greater prize—a life for Christ.

WALKING WITH GOD

Holiness is not only a state but a way, and not only a way, but a highway, wherein the redeemed are to walk; and walking along that highway we shall always have Christ at our side.

We get into the highway of holiness by a definite act of consecration and faith, and walk upon that highway by continuous surrender and trust. Christ is the door, and He is the way. Walking with Him, we shall grow more and more unworldly and heavenly-minded, more transformed, more like Christ, until our very faces shall be radiant with divine glory.

When the old Hebrews wanted to describe a man who reached their ideal in religious life, they used the

simple but comprehensive phrase, "He walked with God." To them there was nothing higher than unbroken and unclouded communion with their Maker. That was, in their view, the secret of true holiness, and the New Testament has nothing higher than that to reveal. "We all with unveiled face beholding, as in a mirror, the glory of the Lord, are transformed into the same image." When we sit before the camera and have our portraits taken, our picture is printed on the prepared film; but when we behold and continue to behold the image of Christ, we become the camera, and His image is printed on our souls. The teaching is that we become like those with whom we keep company.—Selected

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that day shall not come,
except there come a
falling away first, and that

man of sin

be revealed . . .

By LEHMAN STRAUSS

SOMETIME, before our Lord returns to establish His Kingdom, a fearful man will come. With claims of deity, he'll establish his own rule over the world, and all but a few will bow down before him. This will be the man of sin.

The expression "man of sin" appears only once in the Authorized Version of the Bible. In II Thessalonians 2, one of the great prophetic passages of Scripture, Paul reveals some startling facts about this wicked one.

♦ SOME have asked, is the man of sin a person? Or is Paul speaking here merely of an anti-Christian principle, an evil influence to pervade the world prior to Christ's return? The word "man" (*anthrōpos*) is not used elsewhere in Scripture of other than a human being. The phrase "man of sin" is more than a description of a predominant characteristic. Just as in the expression "Man of sorrows" (Isa. 53:3), it is identified with a particular person. None of us will deny that the "Man of sorrows" is Jesus Christ.

Moreover, the use of the article in the designation "the man of sin," "the son of perdition," "the wicked (one)," supports the idea that an individual person is meant. Then, too, the use of the personal pronouns "himself" and "he" indicate a person (II Thess. 2:3, 4, 8).

Included with the fact that Paul gives to the man of sin names which can be applied only to a person is the fact that

Daniel likewise speaks of him as a person. He is the king who raises his voice against the most High and opposes the saints (Dan. 7:24-26). He shall persecute, prosper for a season and proudly boast in himself until his sudden end (Dan. 8:23-25). He is the deceiver, desolator and devastator of the end time (Dan. 9:27). He shall do what he will, say what he will and declare war on all who oppose him. Palestine is one of his targets, and there he will finally be defeated (Dan. 11:36, 38, 41, 45). These descriptions and actions would not make sense if they were not attributed to a person.

Some manuscripts favor "man of lawlessness" in the place of "man of sin." Lawlessness is a form of sin, for "sin is lawlessness" (I John 3:4). It would seem, however, that the word "lawlessness" is the better word here. Lawlessness is disregard for law, God's or man's. It is rebellion against law. Even though history, as well as our own experience, shows us that the principle of lawlessness is always present in the human race, the idea here is that lawlessness will reach its peak when it finally becomes embodied in the "man of lawlessness." The principle of lawlessness in his precursors, however, must not be confused with the man of sin himself.

♦ THIS evil person, who shall be revealed after the Church is caught away, has blasphemous designs. This is clearly

stated. "Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God" (II Thess. 2:4).

The spirit of pride and self-esteem are so developed in him that he claims to be God. He will not worship, but will demand to be worshiped. The apostle Paul said that the coming of the man of sin "is after the working of Satan" (II Thess. 2:9). Satan will instigate and energize the evil designs of this man. Impersonating the devil, he will have the same aspirations that Lucifer had, evil ambitions which caused him to become the devil, when he said, "I will ascend into heaven, I will exalt my throne above the stars of God" (Isa. 14:12-14). The reason for his self-exaltation was that he might be worshiped. Satan said to Christ, "All these things will I give thee, if thou wilt fall down and worship me" (Matt. 4:9).

The language Paul uses to set forth the designs of the man of sin is similar to that used by Daniel in his description of the wilful king (Dan. 8:25; 11:36, 37). For a man to defy himself and command worship was not strange to Daniel and the Jews in captivity. Nebuchadnezzar set up the golden image, representing himself, and then demanded that all people bow down and worship (Dan. 3:1-7). Revelation 13 is a prophecy of the rise and rule of the man of sin, of whom it is predicted, "All that dwell

upon the earth shall worship him" (Rev. 13:8).

His supreme sin will consist in this evil design to usurp the place of God. "He shall speak great works against the most High . . . and think to change times and laws" (Dan. 7:25). He will not be content with this, however, but will succeed in having himself worshiped by all the inhabitants of the earth—except those believers who shall be saved after the rapture. This attempt to dethrone God and demand worship of himself probably will constitute the "abomination of desolation" prophesied by Daniel (9:27)—against which our Lord sounded a warning (Matt. 24:15).

♦ The apostle John gave us a particular descriptive term for the man of sin. This term is "the antichrist" (I John 2:18, 22; 4:3; II John 7). The apostle uses the expressions "antichrist," "many antichrists," "the antichrist," "the spirit of the antichrist" (ASV). We proceed on the assumption that the man of sin and the antichrist are one.

The apostle's first mention of the term is used in both singular and plural—"antichrist . . . many antichrists" (2:18). As regards antichrist, John says he shall come. But he adds, "even now are there many antichrists." The former is the final personal antichrist, and because it is "the last time," "the last hour," "the last days" (II Tim. 3:1), John reminds us that he is about to come. The many antichrists are but forerunners of the antichrist.

The last dispensation had just gotten under way in John's time. Now, with 1900 years of church history behind us, it is obvious that antichrists have increased in number, and we may be certain, even though our Lord said that neither men nor angels would know the exact hour of His coming, that this last hour is fast approaching.

The meaning of the word "antichrist" is necessary to a clearer understanding of his doctrine. The prefix "anti" suggests the two ideas of "opposed to" and "instead of." The antichrist defies Christ and denies that He is the Christ of God. He is against Christ. "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son" (I John 2:22). The definite article appears before the word "liar," so as to read, "Who is the liar?"

The antichrist impersonates all that is false. To deny that Jesus is the Christ is a lie, and he who instigates the denial is the father of the lie. The word "Christ" means "the anointed One," "the Messiah." The doctrine of the antichrist, then, is a denial of the relation of Jesus Christ to the Father, the denial of their essential and eternal unity.

While the antichrist is in view here, anyone who denies that Jesus is the

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Lee, Chung Song, 14 years old, has a wonderful smile, considering he is a polio victim. He gets about on this crude little cart. But because he was brought into our Bethany Home he now has a smile and a song of salvation. We hope with proper treatment that he may walk again. Would you like to sponsor him?



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Christ, the eternal Son and anointed of the Father, is a representative of what the antichrist will be. The tragedy is that many of the advocates of the system which denies Christ's deity, virgin birth, substitutionary atonement, bodily resurrection and coming again were once numbered among the company of professed believers. They took solemn vows to uphold and preach the doctrine they now deny. They once gathered at the communion table with the children of God and confessed to be one with them. John says, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us" (I John 2:19). The truly saved person has an "unction" (2:20), and anointing from the Holy Spirit.

Along with the unction for *belonging*, there is the unction for *knowing*. "But ye have an unction from the Holy One, and ye know all things" (I John 2:20)! This may sound at first like an extravagant statement, "ye know all things," but considered in its context, it is understandable. The apostle is contrasting the truth with a lie, and he identifies the lie as that denial of the deity of our Lord Jesus Christ, and the "liar" as the one making the denial (21, 22). But the child of God has dwelling in him the One who knows all things.

Even the babe in Christ has the witness of the Holy Spirit in him, and thus he knows who Jesus is. The believer may not be able to explain the theological and doctrinal teachings about Christ, but *he knows Christ* and he knows what the Saviour has done for him. He could never deny Him.

If ever there was cause for believers to band themselves together in love for one another, we have it in this statement: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist" (II John 7). Many deceivers are roving about, leading into error. Their chief denial is that Jesus is Christ come in the flesh.

This is the antichristian system, the forerunner of the antichrist. It denies the incarnation of God the eternal Son in the person of Jesus of Nazareth. This error is easily identified. When a man denies that the human Jesus is the divine Christ, he is an antichrist in that he is a part of the antichristian system.

✦ THE apostasy on earth will end with the man of sin who will attain universal rule. We recall that Satan offered to Jesus Christ all the kingdoms of the world.

If anyone questions how Satan obtained the sceptre of government on earth, let him read again the story of the fall of our first parents, Adam and

Eve. It will be remembered that the rule of the earth was given to Adam (Gen. 1:27, 28). But in Genesis 3, this rule was transferred from Adam to Satan by right of conquest.

On at least three occasions our Lord referred to Satan as "the prince of this world" (John 12:31; 14:30; 16:11). The believer's conflict is said to be "against the rulers of the darkness of this world" (Eph. 6:12). Satan is the directing head or governmental chief of this world, and "the whole world lieth in the evil one" (I John 5:19, ASV).

In Luke's account of our Lord's temptation, Satan says, "All this power will I give Thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it" (Luke 4:6). It was no idle word that Satan uttered when he said to Christ, "for that is delivered unto me." They were delivered to him, but not by God. It was man who relinquished his dominion and delivered it to Satan. Now if Christ had surrendered to Satan and become his subject and worshiper, Satan could have turned over to Him the rule of this world. But such a rule would have to be under Satan's direction.

The man of sin will accept this offer. He will give himself completely to the devil and receive from the devil his power and authority, "whose coming is after the working of Satan with all power and signs and lying wonders" (II Thess. 2:9). The power of the man of sin will be of supernatural origin which will account for his remarkable feats. The supremacy of the man of sin cannot be explained by his unusual personality, but by an invisible, supernatural power received from the devil. In the man of sin, Satan will find one who will willingly accept his offer.

That the man of sin will realize universal dominion is clear from certain Scriptures. "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces" (Dan. 7:23). "... And power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him..." (Rev. 13:7, 8). His dictatorship will be a totalitarian regime politically (Rev. 13:4, 7), religiously (II Thess. 2:4; Rev. 13:8, 15) and economically (Rev. 13:16, 17). Under such rule any who defy his dictates will have no right to exist. They will not be permitted to buy or sell since absolute control will be exercised over every piece of merchandise, as well as employment.

✦ THE duration of his rule will be brief. We have noted that he will not be revealed until after the Church and the

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Holy Spirit are removed from the earth. The rapture will bring to a close the present dispensation of the Church, and then the seventieth week of Daniel's prophecy (Dan. 9) will begin. The week is equal to seven years, after which Christ returns with His saints.

Though the time period seems short, we may be certain that all of God's declared purposes for that period will be fulfilled. Actually the major fulfillment will take place during the last three and one-half years. This is the meaning of the "time and times and the dividing of time" (Dan. 7:25) and, "a time, times, and an half" (Dan. 12:7; Rev. 12:14) "forty and two months" (Rev. 11:2) and "a thousand two hundred and threescore days" (Rev. 11:3, 12:6).

During the first half of the week (three and one-half years) the man of sin will be occupied with the building of his kingdom. He will arise as a new leader, the little horn among the ten kingdoms (ten horns). He is the rider on the white horse going forth conquering and to conquer (Rev. 6:2). He will come into prominence with the revival of the Roman Empire. All other national leaders will reign with him, but will be under his rule. At the end of the first three and one-half years he will have gained world supremacy, having received his authority from the devil (Rev. 13:2).

✦ WHEN the purposes of God in judgment have been accomplished, God will then direct His activities in judgment against the man of sin. There is no doubt that the entire earth will feel the impact of these judgments, but the territory of the revived Roman Empire will be the focal point. The people of earth have defied God and denied His Anointed, and now they must be made to repent of their evil (Rev. 9:20, 21).

There is nothing in all literature so filled with awe as the inspired predictions of that coming judgment. "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle" (Zech. 14:1-3).

This is not the final judgment. At the end of the thousand years the remaining dead shall be raised to stand before the great white throne, where men who have refused the grace of God in Christ will be judged (Rev. 20:11-15). This is a fearful thought, that the evil in the world will reach its apex in one man, and in his fall he shall bring down countless thousands with him. **END**

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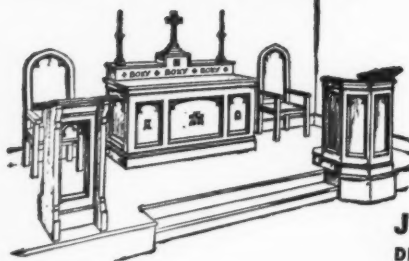
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OFF the RECORD

by bill pearce



MICHAEL ORCH. (LP-8031-32).

Beth Farnum has been a favorite recording artist of mine ever since her first release a few years back. I'd say this new item is even greater than the first in certain ways.

The Holy City, I Know That My Redeemer Liveth (Handel's Messiah), *O Holy Night* and *Battle Hymn of the Republic* are on the first disc. They are performed with intensity, full-bodied quality, good accompaniment and overall excellent sound. I heard a few very minute deviations in the Handel and breaths taken where I'm not accustomed to hearing them.

Fairest Lord Jesus, Precious Hiding Place, Saved By Grace and All That Thrills My Soul are elevating. On the other side of disc two is a song written by Ralph Carmichael that is just thrilling in its melodic structure. It's called *Oh, I Never Shall Forget the Day*.

The accompaniment in the album is wonderfully handled all the way through by Ralph Carmichael. This recording will cost more because it's a two-disc job.

» Jerome Hines is the Metropolitan Opera's basso mainstay. Here he is again, bigger than ever in the voice department, in RCA Victor's LPM-2047: *STANDIN' IN THE NEED OF PRAYER—JEROME HINES*.

Arranged and conducted by Skitch Henderson, we have here a group of Negro spirituals done up in quite an impressive package. *Steal Away, Listen to the Lambs, Swing Low, Go Down, Moses and Down by the River* are some of the well-known traditional spirituals included.

Hines has such a big full sound, heard at its peak on almost all of the numbers. The orchestra is excellent, the over-all fidelity and mike pick-up fine.

The spiritual is essentially simple from

its inception to its delivery. The one big thing I would chalk up against this recording: orchestrations and vocal treatment, though excellent, tend to be ponderous and slow-moving with over-long introductions and conclusions.

My favorite on this record, I think, is the opener, *Go Down, Moses*. The Hines fans will take to this one.

» Word Records has introduced quite a bevy of "official albums" of various organizations, churches, etc., to its listeners. Among these is the official album of *WORD OF LIFE* (W-3096-LP), youth organization from New York directed by the ever-youthful Jack Wyrzten.

The collection consists of a variety of young sounds: the male quartet with *A Little Heaven in My Heart* (they get an electronic boost); a very forceful Brazilian tenor, Ed Martins, who has a nice robust delivery in *For All My Sins*; the White Sisters, a couple of times, with their unique styling.

Don Wyrzten, Jack's son, does a commendable job on piano as he handles the hymn, *Abide With Me*. Another ladies' trio, from Brazil, sings here, too. Ken Nanfelt, their official soloist, is represented in good form, along with another Word of Life regular, Harry Ballback, with some additional piano work.

This album has youth and zest. Not the best musically, but I believe it will appeal to alumni and supporters of the great work of Word of Life.

» Here's another new release from the spankin' new label, Inspiration. Daniel Thomas presents *MUSIC FOR REFLECTION* (LPM-6591).

Aside from certain little imperfections in the pressing, this is one of the very best orchestral sounds I've heard in sacred music for quite a while. Its accent on the highs will appeal to sound bugs.

I don't think I've listened to such beautiful string reproduction in many moons. The arranging is flowing, modern in idiom, with certain twists in instrumentation that won't prove as spiritually edifying as they will musically exciting.

The treatments of *Jesus, Name I Love, This I Know and Ivory Palaces* are very nice. *Must Jesus Bear the Cross Alone?* is beautiful, right on through the rather liberal treatment on the harmonica.

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Moody MONTHLY

FOR BOYS AND GIRLS

Jr.



*Louisa Jane skipped happily
down the street, the bread money
held tightly in her hand.*

Devaney photo

Love for Mother

By Lois Hoadley Dick



"I'm the oldest," Julie was saying, "so I'll help you spell words. But that's all! Everybody has to write his own paper about how much we love Mother."

"Mine will be the best," Kippy bragged, "because I love her the most."

"Mine will be the longest," said Buster, "because I'm good at writing things."

"I'm going to write my paper with colored crayons," Punky announced. He was seven, and the littlest one.

Louisa Jane didn't say anything. She was pixie-sized with a pompom nose. A bang of red hair always hung over one eye. She wasn't good at writing and she couldn't spell to save her life.

But Louisa Jane loved Mother. She heard bird sounds from the garden. There was a ruffle of a breeze and she sniffed the rainbowed flowers. The colors struck her eyes like varnished knobs strike a xylophone. That was how she loved Mother. She would never be able to write it in words.

"Don't forget," Julie reminded them. "Today is Saturday. We have all today to write about how much we love Mother. Tomorrow we will give them to her. She will pick the best one, and Dad has promised to give a prize. Now get started!"

The boys scrambled to their feet and made a wild dash for pencils and tablet paper. Punky hoisted himself up to the kitchen table and squiggle-wiggled on his chair while he sucked the end of a crayon.

"Now, don't let Mother see," Julie warned. "She's cleaning the upstairs, so stay down here." She seated herself

Moody Monthly

importantly at Dad's desk and uncapped a pen.

Louisa Jane meandered into the parlor. She didn't know what to write. She didn't even know how to begin. She wanted to sit alone and think about it for a while.

"Louisa Jane!" exclaimed Julie, discovering her. "Aren't you going to write, honey?"

"I'm thinking," Louisa Jane said. "Children?" Mother was calling. "Who's downstairs? Julie? Kippy? I need some help up here."

Julie lowered her head and scribbled busily.

Kippy was on the back porch.

"I'll come, Mom," Louisa Jane slowly climbed the steps.

"Empty the vacuum cleaner, will you, dear? And would you have time to run to the store for bread?"

"Sure, Mom," Louisa Jane lugged the bag of dirt downstairs and stuffed it into the can outdoors. She took the quarter Mother gave her and hurried down the street. She passed Buster on his bike and waved to him.

"Where're you going?"

"Over to Bill's. Got my essay all done. What about you?"

"I'm thinking about it first."

On the way back, Kippy ran past with a football tucked under one arm.

"Hey, there, L.J., why aren't you busy writing? I'm all done!"

"I'm going to start pretty soon," began Louisa Jane, but laughing Kippy was far on his way to the playground.

Louisa Jane looked around the kitchen. Punky was still at the table. He was scrawling big letters on his tenth page of tablet paper. Louisa Jane tore off two sheets and settled herself at the dining room table. She sharpened a pencil, arranged three erasers in a neat row, and pressed her lips together. She could hear Punky breathing heavily and the scritch-scratch of Julie's pen.

"I love Mother," she wrote, then sat back and looked at the words. She just couldn't think of anything else to write. From where she sat she could just see the kitchen clock. Twenty minutes before twelve.

She covered her paper and skipped into the kitchen. "You go in the dining room, and let me set the table here for lunch," she coaxed Punky.

She fixed the cups and poked knives and forks and spoons under the edges of the plates. She opened the loaf of bread and made sandwiches and dished out quivery jello and poured milk into glasses.

"What a nice surprise!" Mother stood in the doorway and wiped her dusty hands. "Why, thank you, Louisa Jane! I'm so tired. I'll eat a bite and

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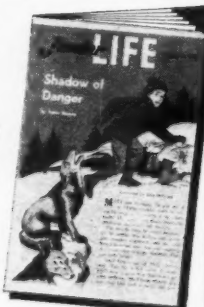
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get back to work. Where's Buster?"

"Went to Bill's," Louisa answered. "What dress are you going to wear tomorrow, Mom?"

"The blue silk with— Oh dear! It's not pressed! I meant to do it last night!"

"Shall I do it?"

"Julie better press it, honey. Why, where is she? I thought I just saw her."

Louisa Jane could hear Julie tiptoeing up the front stairs and into her room. The door clicked shut and in a minute there was the hum of a muffled radio.

"May I try, Mom? I'll be ever so careful."

Mom sighed. "I guess you'll have to. But be careful. Then would you help Punky clean up the playroom? I hate to ask you on a Saturday, dear, but he forgot yesterday."

"Okay," Louisa Jane thought guiltily of her "I Love Mother" essay waiting to be written. But then, she really didn't know what to write.

She washed and dried lunch dishes and helped Punky clean his room—or rather, did it for him. She pressed Mom's blue silk with a warm iron and hung it on the closet door. Then she sat down at the table and retraced the words, "I love Mother." The rest of the paper looked so white and empty. She sharpened a different pencil, then suddenly remembered. She had promised to pick flowers for the supper table, and it was almost time for Dad to come home.

She was very quiet that evening as the rest laughed and chatted around the table and thought of their secret. She got Punky into his pajamas so Mother could study the Sunday school lesson. She fell asleep on the couch and didn't even know it until Julie teased her the next morning.

"You and Punky were sound asleep, like two babies. Honestly, Louisa Jane, don't you feel awful, not writing an essay for Mother?"

As they all sat in a circle, Mother gave Julie a quieting look. "All the essays are beautiful," she said. "Of course, I knew you all loved me even before you wrote about it. But Louisa Jane didn't have time to write about loving me. She was so busy showing

Julie, Kippy and Buster looked at each other in surprise, then down at the floor. Even Punky looked sorry that he hadn't been more kind and helpful.

"Louisa Jane deserves the prize," admitted Julie, and all the boys nodded.

Dad presented Louisa Jane with a box of candy just like the one he had given Mother. Louisa Jane smiled happily as she passed the chocolates all around.

The Best Mother

By Lee and Lynn

Fill in the blanks with the name of a person in the Bible. First clue is the definition; second clue is the Bible reference. First letters of the list of correct names can be divided into three words to spell out the best kind of mother anyone can have.

- _____, a man who had no mother, Luke 3:38.
- _____, a famous mother's first son, Genesis 4:1.
- _____, faithful mother of a prophet, I Samuel 1:20.
- _____, the mother of twin boys, Genesis 27:6.
- _____, husband of twin boys' mother, Genesis 27:21.
- _____, mother of a nation, Genesis 21:3.
- _____, was well taught by a Christian mother, II Timothy 1:5.
- _____, new name for one of Rebekah's sons, Genesis 32:28.
- _____, mother of David's first son, II Samuel 3:2.
- _____, the city where the widow's son was raised from the dead, Luke 7:11.
- _____, mother of the Lord Jesus, Matthew 1:16.
- _____, born in Bethlehem, son of a godly mother, Matthew 1:5.
- _____, city where Paul's mother lived, Acts 21:39.
- _____, a mother who fled with her son, Genesis 21:14.
- _____, a priest who listened to a mother's prayer, I Samuel 1:12.
- _____, mother of a famous man in Egypt, Genesis 35:24.

Moody Monthly

paper talk

Lynn: Here is a mystery!

Lee: What? Oh, you have another foreign letter . . . let me see, it is from Java, Indonesia. But what is the mystery?

Lynn: This is from a girl whose sister wrote us a few months ago. She has been using her sister's pen pal list. She says, "I tried to write to some friends in your pen pal list, but till this day I have no answer from them except Peter, from Germany, and I gave him to my sister because he is too old for me."

Lee: Hmmm. That's interesting! How old is she?

Lynn: She's 15, and she says she is a Christian girl and her family is Christian too. She has been studying English for three years and is beginning to study Dutch, or German. She would "like to correspond with boys and girls in 15 to 18 years old, especially in Australia and Asia."

Lee: That is all very interesting, but what is the mystery?

Lynn: Oh, it's her name—didn't I tell you? At the top of the letter her name is given "Oei Tjhay Gwat," and she signs it "Gwat." But I found her sister's letter (she's 19), and at the top she has "Oey Poo Gwat," but she signs it "Poo Gwat Oey."

Lee: Well, it looks as if either "Oei"—spelled with an "i" or "y"—or "Gwat" would be their family name.

Lynn: But she signed it just "Gwat."

Lee: "Maybe that's proper in Java. But I think I'd call them Tjhay and Poo."

Lynn: Maybe you are right. Maybe she will write us again and explain what we should call her.

Lee: How about giving the girls' address here so they will get a lot of mail right away? They are both so interesting.

Lynn: All right. For either Oei Tjhay Gwat (15) or Oey Poo Gwat (19), it's Djl. Raja 3, Magelang, Java, Indonesia.

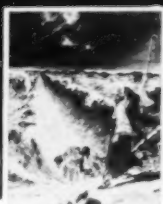
Lee: Now that we have that settled, there isn't time to talk about any of these other letters.

Lynn: Maybe we can talk about some of them next month, together with other interesting letters boys and girls all over the world will write to

Lee and Lynn

The MOODY MONTHLY JR. TWINS
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J. C. MACAULAY

May 22

Sincerity in Religious Practices

Matthew 6:1-13

MEMORY SELECTION: *The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.*—I Samuel 16:7b

Keep in Mind

1. The society in which our Lord lived was professedly religious. To be a Jew meant not only to belong to a racial group, but to confess a religion. The heart of their faith was, of course, a body of revealed truth which we know as the Old Testament. But the religious leaders had reduced it to a set of performances, which became a matter of religious display.

2. In Matthew 6:1 we should read "righteousness" for "alms," as does the American Standard Version. This verse is a general statement, which is enlarged and made specific in the following verses. The word "righteousness" is used here in the sense of religious observances, three of which are dealt with—giving (vv. 2-4), prayer (vv. 5-15) and fasting (vv. 16-18). These were among the most urgent religious duties of the Jew.

Consider These Points

Our Lord applied three principles to these religious exercises.

1. *The principle of secrecy.* This was applied to all three practices. The giving of alms was literally observed to the accompaniment of the trumpet. This brought the poor to the place where the rich man distributed his charity with much ado and pomp. Praying on the streets was a common sight, as may still be seen at out-of-doors shrines in Roman Catholic and non-Christian lands. Fasting was made evident by disfigurements, a dishevelled appearance and mock solemnity of countenance.

The Lord had only scorn for all this religious display and branded it hypocrisy. Its purpose was to secure notoriety as religious persons. That they might win, but that would be all. It would meet no favor in the eyes of God and know no reward from Him. Rather, God delights in acts of devotion performed for Him alone, performed in the secret place, without display or ostentation. Such acts may win no praise from men, but they are assured of rich recompense. Recogni-

tion from men is a poor, passing thing, but recompense from our heavenly Father is rich and enduring.

2. *The principle of simplicity.* This principle is applied to the exercise of prayer. "Vain repetition" is a heathen practice. Two false philosophies are back of it. One is that prayer is meritorious, so that the more we repeat prayers, the more merit we are heaping up for ourselves. The other is that we have to overcome a sort of "sales resistance" in God, and that infinite repetition will wear that down and secure us what we want.

We immediately think of the prayer wheels of the Buddhist and the rosary and novenas of the Roman Catholic, but I am afraid that many of the "habit" prayers of Protestants are in the same category. It is true that we must learn importunity in prayer (Luke 18:1-8), but that is very different from vain repetitions.

In one of my pastorates a little girl was to take an important part in a Sunday school program. The day before, she had all the symptoms of a contagious disease. Her mother suggested prayer. The child disappeared for a moment, and returned.

Asked what she had been doing, she replied that she had been praying. Her mother said, "It did not take you very long!"

The child answered, "You don't have to waste time when you talk to God." She took her part in the program. The threatened sickness did not develop. Simplicity!

3. *The principle of sincerity.* This also is applied to prayer, and especially the prayer for forgiveness. To ask for forgiveness and not to forgive is hypocrisy. To seek mercy and not bestow it is hypocrisy. To pray for our daily bread and not contribute to the needs of others is hypocrisy. To pray for the spread of the gospel and fail to say, "Here am I," is hypocrisy. Prayer is a searchlight. And especially the Lord's Prayer. Its implications are indeed solemn.

Apply These Truths

1. When religion has become a show, it has become an abomination to the Lord.
2. Our prayers should set a pattern for our conduct.
3. Publicity invites insincerity, therefore let us not invite publicity, but if it comes unsought, let us seek shelter in the Cross.

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Moody Monthly

May 29

Treasures in Heaven

Matthew 6:19-21, 24-34

MEMORY SELECTION: *But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also.*—Matthew 6:20, 21

Keep in Mind

1. The value of illustration is freely acknowledged, but not all have the art of using it effectively. Some illustrations are so involved, and so far out of touch with common life, that they detract rather than contribute. Our Lord was a master of illustration. He required no file to store them away. He found "tongues in trees, books in the running brooks, sermons in stones." The commonest things of nature and the simplest occupations of men—these supplied His pictures. We have examples in today's lesson.

2. In verse 24, "mammon" simply means money or worldly goods; "stature" in verse 27 refers to length of life rather than physical height; the casting into the oven spoken of in verse 30 has to do with the custom of using dried grass in portable ovens.

Consider These Points

1. *The folly of covetousness.* In this wonderful passage our Lord deals first with those who grasp after more of this world's goods than they need, showing the foolishness of such a greedy spirit.

(a) *Covetousness amasses only to lose (vv. 19-21).* There are forces at work to rob us of what we gain. These are pictured in terms of the wasting effect of rust on metal and the destruction caused by moths in clothing. There are various kinds of robbers ready to seize the possessions of the rich, and the last of these is death. Death strips the man who has set his heart on earthly riches of all he has gathered. He dies a pauper.

It is not so with the one who has sought "those things which are above, where Christ sitteth on the right hand of God" (Col. 3:1). There is no rust that can tarnish his gold, nor moth that can damage his robe, nor thief that can rob him of his eternal wealth. When he leaves this world, he goes out to enjoy his riches in Christ forever.

(b) *Covetousness means bondage (v. 24).* No man is his own master. Freedom consists in having the right master. Only when we are truly in the control of God have we found liberty. Any other master means slavery. But there is no servitude so tormenting and frustrating as the attempt to serve two masters. It just cannot be done. We cannot divide loyalty. Here is a Christian who seeks to serve God, but the love of money



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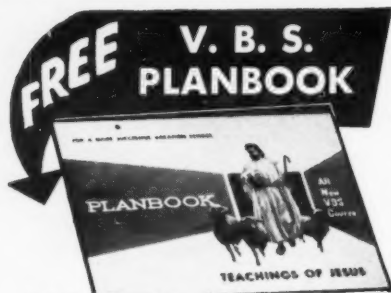
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begins to grip him. He thinks he will make money serve him while he himself serves God. But money takes over. The man becomes the servant—no longer the servant of God, but mammon. What folly!

2. *The folly of carefulness.* The Lord now addresses those who are anxious about the necessities of life. They are not concerned about riches, but worry over whether they shall have enough. This too is a foolish state of mind.

(a) *We have no need to be anxious* (vv. 26, 28-30). The sparrows and the lilies teach us that. They do not toil, but the sparrows are fed and the lilies are clothed. I wonder, did our Lord have in mind the man's love for food and the woman's love for clothing? He refers to work which is particularly that of the men (farming) and that which was specially woman's work (spinning). At any rate, we are all included, and the *a fortiori* argument (how much more) shall assure us all.

(b) *Worrying will do us no good* (v. 27). Instead of lengthening our days or adding to our height, it will break us down and shorten our days. So worry defeats its own ends. Simple faith in the heavenly Father is the answer. See Philippians 4:6, 7.

(c) *Worrying is a heathenish practice* (v. 32). It belongs to those who see no farther than food and drink and dress, to whom life has no greater meaning than bodily comfort, and who have no knowledge of the Father who knows our needs and cares.

(d) *There is a far better way* (v. 33). Instead of making a career of things to eat and drink and wear, let us set before us God's interests and make them ours, in which case we have His promise that He will make our interests His.

Apply These Truths

1. Life has bigger meaning than food and drink and dress. That bigger meaning is found in Christ (Phil. 1:21).
2. It is just as sinful to worry about what we need as to covet more than we need. Both are acts of unbelief.

June 5

The Golden Rule Matthew 7:1-12

MEMORY SELECTION: *All things whatsoever ye would that men should do to you, do ye even so to them.*—Matthew 7:12

Keep in Mind

1. The Sermon on the Mount is not a sermon according to our rules of homiletics. It is neither the development of a theme nor an ordered exposition of a passage of Scripture. It moves from one topic to another. This does not mean that it is a jumble. Its movements are orderly and its sequences logical. But even the brief portion which forms our

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lesson contains at least two well-defined themes.

2. When I say that Christ was a humorist, I do not mean that He was a joker. His mission was far too serious for that. Nevertheless He used some well-recognized forms of humor in His teaching. One of them was caricature. We have a good example in our lesson. Have you tried to picture the man with the log in his eye, squinting to detect the speck in another's eye?

3. In much ancient literature, dogs and swine are referred to in terms of contempt, and they were both unclean animals to the Jew. The dog was usually a scavenger, roaming the streets and lanes, and the swine were half wild.

Consider These Points

1. Three laws of judgment (vv. 1-6)

(a) Our judgment will turn back upon ourselves (vv. 1, 2). We are so much quicker to judge others than we are to judge ourselves, and what we condemn as vicious in others we condone as legitimate, if not positively virtuous, in ourselves. But we should remember that others are going to judge us and our deeds, not by those measures which we apply to ourselves, but by those very measures that we apply to others. And finally we shall stand judged by God's standards. It will be well for us, then, to be slow in judgment.

(b) Judgment should begin with ourselves (vv. 3-5). In many cases, condemnation of others is only an attempt to escape from our own faults. We erect a seesaw on which we keep the other man down that we may have the exhilaration of being up. Our Lord likens this to a man with a beam in his eye looking for a speck in his brother's eye. The fault-finder's faults are usually much bigger than those he condemns in others—even if only the fault of fault-finding. Our Lord gives it a name—hypocrisy!

(c) But while we are not to sit in judgment, we must be discerning. We should know "dogs" and "swine" when we meet them. These are terrible epithets to apply to men, and when our Lord applies them, they must have terrible meaning. Men who have appetite only for "carrion," or to whom anything but dirt is something to be attacked and destroyed, are no fit subjects for the precious things of the gospel. Let every man hear the gospel, certainly, but his response will indicate whether to spread the pearls before him or cover the holy things from his foul eyes.

2. Three laws of prayer (vv. 7-12)

(a) The law of progression (vv. 7-8). We begin with asking, as children, for our simple and primary needs. We go on seeking, which suggests the young man in the path of discovery—the student. Next we engage in earnest knocking. As mature Christians we are battling with



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big problems, attempting new spheres of service, challenging "closed doors." Reward awaits all three kinds of praying. "Let us go on."

(b) *The law of comparison* (vv. 9-11). If men, with their sinful natures, answer the prayers of their children with good things, how much more will God, the heavenly Father! If His answers sometimes seem like stones for bread or serpents for fish, they are just the wrappings. Open the package and you will find the good thing. If we ask for courage, He may send danger; if we ask for patience, He may send affliction. Accept them, and the good things will appear.

(c) *The law of consistency* (v. 12). Real prayer affects our conduct. If we ask to be forgiven, we must forgive. If we ask for bread, we must share. The Golden Rule is simply being logical and consistent, treating men as we want them to treat us, and as we have been asking God to treat us.

Apply These Truths

1. Don't misjudge others. They may be better than you think.
2. Don't misjudge yourself. You may be worse than you think.
3. Don't misjudge God. He is always better than we think.
4. The Golden Rule is not the way of salvation, but it is the way of the saved.

June 12

The Two Ways (Temperance)

Matthew 7:13, 14; Luke 15:11-24

MEMORY SELECTION: *In all thy ways acknowledge him, and he shall direct thy paths.*—Proverbs 3:6

Keep in Mind

1. Our two passages at first seem somewhat disconnected. Matthew 7:13, 14 tells of the two ways, the broad and the narrow, with the many on the one and the few on the other. Luke 15:11-24 gives the story of the Prodigal Son. But there is a real bond. In the immortal story the repentant renegade goes home—alone. It is not a well-worn path that he treads. He leaves the many behind, on the broad road.

2. Our story is one of a trilogy. Our Lord had been *accused* of receiving sinners. He did not deny the charge, but went on to show by three pictures that in receiving sinners He was acting like God. The shepherd bends his efforts to find the *lost* sheep, the woman focuses her attention on the *lost* coin, and the father's heart goes after the *lost* son. They are all different facets of the same diamond.

3. Pressing detail has wrought havoc with many of the parables and stirred much controversy. Argument as to whether the return of the prodigal represents the salvation of a sinner or the



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recovery of a backslider is beside the point. All three pictures are answering the same criticism and showing God's attitude to the lost. The suggestion that the three members of the Trinity are presented in their special activities in the recovery of the lost is a legitimate one.

Consider These Points

1. *The demand* (Luke 15:11, 12). The demand which the young man made of his father was a dastardly one, and revealed his selfish, callous soul. It was quite clear that he cared nothing for his father, but only for what he could extract from him.

2. *The departure* (v. 13). His heart had departed long before his feet were set on the way to the far country. But feet eventually follow the heart. The far country may not have been far in terms of statute miles, but it was far, very far, in terms of heart alienation, in terms of standards of conduct, in terms of moral and spiritual atmosphere.

3. *The destitution* (vv. 14-16). Everything has to be paid for in the far country, and the price is "all." Then the famine sets in. It demands its price and leaves us starving. And where were the "friends" of the days of his carousals? When he had spent all, they had no more use for him, and "no man gave unto him." What a cruel monster is sin, and companions in sin are no friends in the day of trouble. Lower and lower he went, till he envied the swine their fat carob pods!

4. *The decision* (vv. 17-20). The sanity of the prodigal began to return, like that of Nebuchadnezzar among the beasts. Memory was the first faculty to awake, and he thought of home, with its peace and plenty. Then the powers of comparison stirred, and he set his present plight alongside the plenty of his father's hired servants. Next self-evaluation came into play, and he saw himself, no longer as a hero, but as a sinner. Finally the sagged will tautened, and the great decision was made. "I will arise . . . and he arose."

5. *The delight* (vv. 20b-24). The returning sinner is almost lost sight of, and the light beats upon the waiting father: catching sight of the pitiful figure, running to meet him, impatient of his prepared speech, warmly embracing and kissing him, issuing eager commands, till the house rings with merriment, "for this my son was dead, and is alive again; he was lost, and is found."

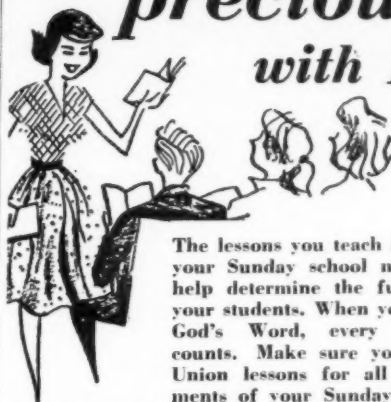
Apply These Truths

1. The broad road narrows down to doom, but the narrow road broadens into life everlasting.

2. The number of the saved is not an academic question, but a practical matter. Strive to enter, and strive to win.

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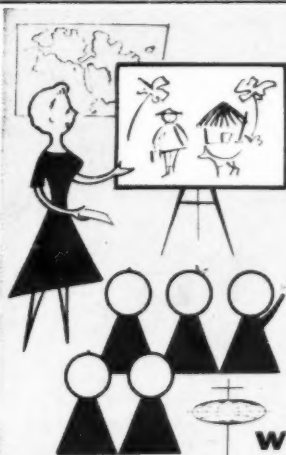


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NEW BOOKS

G. COLEMAN LUCK, EDITOR

Two Books on Evolution

*DARWIN, CREATION, AND EVOLUTION, edited by Paul A. Zimmerman
(Concordia, St. Louis, 231 pages. \$3.95)*

In a year which saw the publication of numerous treatises dealing with the relationships of science and religion, this volume from Concordia (a Lutheran publisher) has made a genuine contribution to these fields of learning. The four contributors are men of science or theology or both.

The basic premise is that "where Scripture speaks clearly, man's reason must bow." A warning is given, on the one hand, against confusing scientific fact with speculation and, on the other, against reading things into the Bible which are not there. As the Christian learns more of the world of nature, he should be able to appreciate more fully the revelation of God in Christ.

The editor presents a concise review of Darwinism, science and the Bible. In facing the problem of evolution, Dr. Zimmerman contends that "the creationist can find room for microevolution or variation, but refuses to accept macroevolution, on the grounds that it is un-

scriptural [and] unproved in any form."

In interpreting Genesis 1, Dr. Raymond F. Surburg rejects the so-called "gap theory" (propounded by Pember, Hengstenberg, Franz Delitzsch, Scofield and others), translating the verb *hayetha* as "was" rather than "became" and describing the condition of the earth as "formless" and "uninhabited." The six days of creation are treated as solar days and the term "kind" is considered to be a larger division than "species." The creation account is regarded as historical, not mythical or symbolic.

The final chapter on "The Influence of Darwinism" is a helpful survey of the impact of evolutionary theory in the fields of religion, philosophy, psychology, education, history and sociology. A valuable feature is the full bibliography which consists of nearly ten pages, listing both books and periodicals.

The volume presents an able account of the present situation in this pertinent area of study.—*Walter M. Dunnett*

*EVOLUTION AND CHRISTIAN THOUGHT TODAY, edited by Russell L. Mixer
(Eerdmans, Grand Rapids, 221 pages, \$4.50)*

THIS is the Darwin Centennial volume of the American Scientific Affiliation. It consists of eleven chapters by thirteen different authors. They have done a fine job in simplifying complex facts and concepts and in making them intelligible to the non-scientifically trained reader.

The position presented here is scientific creationism. The authors reject both atheistic and theistic evolution. They insist on the special creation of man and reject the idea that "man could have arisen from a non-human creature and that God merely endowed him with a soul, which act constituted the 'creation of man,' culturally, mentally and spiritually." The idea that all living forms are descended from a single common ancestor is rejected. Instead the authors insist that the forms that exist today must be traced back to a number of "kinds."

At the same time, there is a variety of opinion represented by the authors. This reviewer cannot accept the ideas expressed in chapters two and three on the origin of the universe and the origin of life. Both these chapters seem to push God much too far into the background. It is hard to reconcile the ideas expressed

here with the subsequent rejection of theistic evolution, with the idea of the origin of living plants and animals from a number rather than a single ancestor, and with the statement on page 212 "to derive the living from the non-living by a purely natural operation would therefore cast a question over the whole [biblical view]."

One misses a discussion of the hexameron (the six days of creation). There is one reference to it in the chapter on fossils. There the suggestion is made that the days were "literal ones upon which God revealed some phase of His creative activity to a particular individual who presented the information according to topic and in poetic form." This strikes the reviewer as an example of what Andrew D. White called an attempt to reconcile science and theology through far-fetched exegesis.

On page 48 the statement is made that "Recent researches assure us that these passages [early chapters of Genesis] are not to be interpreted literally but poetically or allegorically." Most of those who hold to the poetical or allegorical interpretation also reject the idea of original sin and the concomitant need for a re-

deemer, Jesus Christ. The "research" so far as this reviewer knows it consists largely of opinion and a comparison of the Genesis account with Babylonian myths. On page 152 the statement is made that there is no mention in Genesis 1 of invertebrate animals. Apparently the author restricts the *remes* of Genesis 1 to reptiles and possibly amphibia. Most Hebrew scholars do not agree with this restriction and in the reviewer's opinion it is unwarranted. There is as much warrant for including invertebrates in *remes* as there is for making *min* wider than "species."

This reviewer feels that an unnecessary concession is made on the age of the earth and the age of the universe. This is not to argue for Ussher's figures or to deny the many evidences for a great age. Yet an age of four-and-a-half billion years for the earth is still not proved and should not be taken for granted. A billion years is a long time. In this area the evidences are of a different degree of validity and reliability than most scientific evidences.

The reviewer also finds it difficult to accept the idea of the antiquity of man if by this is meant an age of approximately a million years. Once more he is not arguing for 4004 B.C. as the date of creation. But if Adam was created about a million years ago (and the authors seem to insist on the special creation of Adam) he wonders why the dawn of recorded history occurred less than ten thousand years ago.

A few minor points: The AB blood group is not a good example of incomplete dominance. Most authorities believe that there are more than twelve thousand gene pairs in man, page 77. Hybrids do not lead to something that is quite different, page 98. They hardly represent the sort of change that is needed by progressive evolution. On page 207 Goldschmidt is probably meant rather than Dobzhansky if the reviewer understands the statement correctly.

The physical makeup of the book is attractive. One wishes there were a more complete index and that the illustrations were not all at the end of the book. The latter arrangement was no doubt made to keep down the cost.—John W. Klotz

Our Lord's Sermon

STUDIES IN THE SERMON ON THE MOUNT, Vol. 1, by D. Martyn Lloyd-Jones (Eerdmans, Grand Rapids 320 pages, \$4.50)

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est Bible students have relegated it entirely to a future age and for this reason have tended to ignore it. Surely all can agree that this monumental message contains great moral principles that are of supreme value to believers in any dispensation.

The present volume (the first of two) by the pastor of Westminster Chapel, London, presents thirty expository sermons on Matthew 5. The messages are homiletical in form, forceful in diction, satisfying in explanation and application. All in all, this is the most enlightening and edifying work on the subject which has come to the attention of the present reviewer.

However, many will disagree with Lloyd-Jones in his view that the Sermon on the Mount is specifically to the Christian. While he strongly affirms that the believer is not under the Mosaic law for salvation, yet he insists that the believer is still under the law as a "rule of life," so to speak. Grace enables the Christian to keep the law. This refers to the "moral" portion of the Mosaic law; the "ceremonial" part is fulfilled in Christ. The Sermon on the Mount is not a "new set of ethics" but rather reveals the behavior which will characterize those who are "new creatures" in Christ.

The dispensational view of the Sermon and of the kingdom is presented in an extreme form and specifically rejected (p. 14). To the author, the kingdom of heaven is synonymous with the kingdom of God (p. 210). This kingdom, though "in a sense" yet future, is essentially a spiritual thing, "within you." At the present time, "the process is going on; it will be finally completed." Therefore, this "manifesto of the kingdom" was intended to be a direct picture of the life the Christian should be living today, in the enabling of the Holy Spirit.

It is to be hoped that those who disagree with Lloyd-Jones in regard to the above-mentioned matters (of whom the reviewer is one) will not let this overshadow the real spiritual value to be found in the penetrating exposition of the text itself.—G. Coleman Luck

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WE PREPARE AND PREACH, edited by
Clarence Stonelynn Roddy (Moody
Press, Chicago, 190 pages, \$3.25)

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of preparation and a representative message. The contributors are William Ward Ayer, Donald Gray Barnhouse, Howard W. Ferrin, J. Lester Harnish, Robert G. Lee, J. Vernon McGee, Harold J. Ockenga, Alan Redpath, Paul S. Rees, Wilbur M. Smith and John R. W. Stott.

The editor, in the introduction, states that in personality, method and manner of expression the contributors differ, but that in adherence to the basic principles of homiletics they are one. The reviewer agrees with the first statement but disagrees with the second. The chief value of the book lies in the methods of preparation given, rather than in the homiletics displayed in the sermons. Some of the messages are well organized and easy to follow; others are not. Some read well; others need the personality of the preacher to put them across.

We agree with Dr. Roddy that the student, young pastor or even mature preacher—in fact, anyone interested in preaching the gospel—will find this volume helpful and inspirational.—Lon E. Wilson

On Baptizing Infants

THE BIBLICAL BASIS FOR INFANT BAPTISM, by Dwight H. Small,
(Revell, Westwood, N.J., 191 pages, \$3.50)

The author, a graduate of Wheaton College and Dallas Seminary, is a Presbyterian pastor in the Chicago area. In this book he seeks to show the reasons for his belief that infant baptism is a sacrament justified by the teaching of Scripture. He accepts both sprinkling and immersion as valid modes of administering the ordinance, stressing the fact that symbolism is involved in each.

Infant baptism is related to the concept of the church as "God's continuing covenant community on earth." Circumcision was the sign and seal of covenant relationship "from Abraham's time to the founding of the New Testament form of the church following the death and resurrection of Christ." Since the Old Testament covenant sign was applied to infants, Small argues that baptism should be so applied.

The volume will be particularly appreciated by members of denominations which practice infant baptism, but its non-polemical tone will make it a useful guide to all Christians who would like to know the reason for the various views on the subject. In places the book is devotional in approach. It is obvious that the writer is a warm-hearted pastor seeking to minister to the needs of his people. In the administration of baptism to infants, Small suggests that parents "baptize their children and dedicate themselves."—Charles F. Pfeiffer

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Book Briefs

THE LAST SURRENDER, by Sallie Lee Bell (Zondervan, Grand Rapids, 183 pages, \$2.50). Romantic story of the Wil-born sisters, charming Southern belles, and Keith Roland, handsome Northerner, in Civil War New Orleans. Conflicts within and without the lives of the principle characters hold interest until "the last surrender," and through Christ happiness is found for all.

CALLED TO MATURITY, by Myron S. Augsburger (Herald Press, Scottdale, Pa., 132 pages, \$2.50). Secondary title: "God's Provision for Spiritual Growth." Holds attention and provides spiritual uplift. Insists on proper understanding of basic Christian doctrines, urges believer to allow the Holy Spirit to control his life and encourages the saint to positively attempt to live for Christ.

THE CHRISTIAN NURTURE OF YOUTH, by Ada Zimmerman Brunk and Ethel Yake Metzler (Herald Press, Scottdale, Pa., 158 pages, \$3.00). Designed for those responsible for the spiritual guidance of young people, aged twelve to twenty-five. Well written and thoroughly evangelical. Gives a good overview of youth work in the church as well as specific suggestions for meeting needs of youth mentally, emotionally, physically, socially and spiritually.

THE TEACHING TASK OF THE LOCAL CHURCH, by Harold Carlton Mason (Light and Life Press, Winona Lake, Ind., 214 pages, \$3.25). Timely topic: the total teaching ministry of the local church. Author holds that no area of the work of the church can be divorced from the ministry of teaching.

THE VALOR SERIES (Baker, Grand Rapids, 61-87 pages, \$1.50). For children and young people. **THE SECRET MEETING AND OTHER STORIES**, Dorothy Haskin, short stories. **BRAVE BOYS AND GIRLS OF LONG AGO**, Dorothy Haskin, stories of great Christians of the past. **STAR OF THE MORNING**, Esther Milligan, story of a little African girl's conversion and heroism. **ROYAL BRICKYARD**, Dorothy Haskin, fictionalized life of Moses through his return to Egypt from Midian. **COURTYARD OF HUR**, Dorothy Haskin, sequel to *Royal Brickyard*, Moses' dealings with Pharaoh and deliverance of Israel from Egypt.

THE MUST OF THE SECOND BIRTH, by Robert G. Lee (Revell, Westwood, N.J., 127 pages, \$2.50). Six forceful sermons from a noted Southern Baptist preacher.

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Lesson 3: The Letter to Smyrna—Revelation 2:8-11

By Philip R. Newell

*The Church today knows very little of the
tribulation experienced by the saints at Smyrna*

It is no mere coincidence that the name "Smyrna" means "myrrh." That ancient embalming substance often speaks in Scripture of suffering and death. It was significantly introduced at the birth and again at the death of our Lord (Matt. 2:11; Mark 15:23; John 19:39).

The church at Smyrna was going through tribulation and intensified persecution. There is deep significance, therefore, in the Lord's introduction of Himself to this church: "The first and the last; which was dead and is alive" (literally, "who became dead and returned to life").

"I know thy tribulation . . . fear none of those things which thou art about to suffer . . . ye shall have tribulation ten days." Thus does the Lord remind these suffering saints of the predetermined pattern of life for true followers, which He had plainly foretold (John 16:33). We have also John's statement in Revelation 1:9 of this basic characteristic of the Christian life: "tribulation, and . . . kingdom and patience which are in Jesus." Though we have largely forgotten it, the Lord was very specific about the kind of life which would fall to those who became His servants (Matt. 10:16-31; Luke 14:26-33; John 16:1, 2; Acts 9:16).

The Bible clearly teaches, we believe, that the true Church shall be removed before the time of great tribulation. But we need to believe just as certainly what the Word says about the state of the Church in the world *prior* to its removal.

Besides those words of our Lord that we have already mentioned, we have Paul's statement of the case in I Thessa-

lonians 3:3, 4: "That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know."

Of the forty-five occurrences of the Greek word *thlipsis* in the New Testament (also translated by such English words as "affliction," "burden," "anguish," "trouble") only one refers to the travail of childbirth (John 16:21). Twice the word refers to judgment upon the ungodly (Rom. 2:9; II Thess. 1:6), and the rest have to do with the common experience of the children of God in this life.

The Road of Tribulation

Today, for the most part, the Church knows little or nothing of the kind and

degree of tribulation experienced by the saints at Smyrna. Has there been any basic change, then, in the believer's union with Christ? No! But the experience of that union, in many cases, is very superficial. Said Alexander MacLaren: "It has not ceased to be a hard thing to be a real and thorough Christian."

A great deal in the world is against us when we try to be "a real and thorough Christian," and a great deal in ourselves is against us. The only way to the kingdom that is in Christ is the road which He Himself trod. That is the road of tribulation. There is tribulation in Christ just as surely as there are peace and victory. If we are truly in Christ we shall get our share of that tribulation. If we are in the world (though not *of* it) as Christ was, we shall have to make up our minds to share the reproach of Christ. If there be no such tribulation experience, it is probably because of the Christian's worldliness rather than the world's growing Christ-likeness.

The persecution Christians endured at Smyrna had brought with it a loss of trade, of social position, of loved ones and, probably, of all but the barest necessities of life. Hence the Lord's understanding words, "I know thy poverty." This He too had known—born in a stable, as He was, without a place to lay His head during the time of His earthly ministry and buried in a borrowed tomb. Blessed be His name. It is through His voluntary poverty that we beggars might be rich (II Cor. 8:9)!

Note the one commendation given the church at Smyrna: ". . . thou art *rich*."

HOME STUDY FEATURE

1. Read the lesson carefully. Look up all Scripture references.
2. Test yourself with the mastery questions on page 83.
3. Check your answers with the key on page 83.

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position by condemning others who accept without question the demands of discipleship.

Faithfulness unto death itself will guarantee receipt of the "crown of life" (literally, "the garland of victory"). And although physical death indeed might result, the Lord of life Himself pledges deliverance from the "second death," which Revelation 20:14 calls the "lake of fire."

END

Next month the author writes about "Steps to Spiritual Decline—The Letter to the Church at Pergamos."

MASTERY QUESTIONS

After you have studied the lesson, test yourself with the following questions. Circle the letter of the correct answer in each case, then check the answer key. Note: This is a self-test. Do not send to us for grading.

- Myrrh, in the Bible, is often symbolic of
 - joy and happiness.
 - fear and anxiety.
 - sorrow and disappointment.
 - suffering and death.
- Along with persecution, the Christians at Smyrna endured a loss of
 - life and limb.
 - social position.
 - the barest necessities of life.
 - citizenship.
- The church at Smyrna was commended by Christ for being
 - honest.
 - dishonest.
 - poor.
 - rich.
- The persecution at Smyrna took the form of
 - open reviling by Jews.
 - secret gossiping by Greeks.
 - stoning.
 - economic reprisals.
- The author believes that true Christians
 - can escape persecution.
 - cannot escape persecution.
 - should not escape persecution.
 - do not want to escape persecution.

1. (d) ; 2. (b) ; 3. (d) ; 4. (a) ; 5. (b).
Answers to Mastery Questions on "Postmark: Palamos"

CALLED HOME

Miss Adelle Adams, 92, retired seamstress at Moody Bible Institute, Chicago, went to be with the Lord on February 26. Friends of the Institute will remember Miss Adams for her many years of devoted service. She came to the Institute in 1906 and retired in 1952. She was living at the Alliance residence in Minneapolis at the time of her death.

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REPORT

[Continued from page 9]

Planned: a record distribution of 150,000 copies of the May "Decision Issue" of *Youth for Christ* magazine, largest print order in the fifteen-year history of the publication.

Inaugurated: a new classified advertising heading "Churches for Sale" in the Washington (D.C.) *Post and Times-Herald*, an estimated 250 churches having changed hands in the Washington area in connection with population shifts and new church construction in the last five years.

Merged: the Southern Morocco Mission (Scottish) with the North Africa Mission (British and American).

Revoked: an Air Force training manual which charged Communist infiltration of churches and Communist front affiliation on the part of National Council of Churches leaders. Air Force secretary Dudley C. Sharp, before the House Un-American Activities Committee, stated the charges in the manual were true but that names should not have been used.

Designed: an institute especially for missionaries on furlough, by Missionary Internship, Inc., of Grand Blanc, Mich. It will be a three months' course in preparation for deputation work and return to the conflict of the mission field.

Released: by the Light and Life Hour, a new forty-minute documentary, sound-color motion picture, "Voice in the Darkness," depicting Dr. Myron F. Boyd's recent tour of western Russia.

Dialed: the telephone number of The Peoples Church, Toronto, by 301,707 people in forty-three days to receive a gospel message from the pastor.

Merged: the literature ministries of World Gospel Crusades, Dr. B. H. Pearson, president, and Christian Literature, Inc., the Rev. Edwin R. Greene, president-founder, with headquarters in Los Angeles.

Offered: a short course in missionary literature for missionaries on furlough and missionary candidates by the Moody Bible Institute, June 20-July 8, led by Kenneth N. Taylor, Robert A. Walker and Jim Johnson.

Broadened: the racial makeup of the Roman Catholic College of Cardinals by Pope John XXIII, who named the first Negro, the first Filipino and the first Japanese to become princes of the church.



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YOUTH SUPPLEMENT



show- down

By Clarence Trowbridge

IT WAS a lazy sort of day and a low drone filled the classrooms of Jackson High. I had a few minutes before study hall, so I stepped into the locker room to try to make my pesky cowlick stay down.

Over in a corner, huddled together like a football team, were Al Shervy and some of his boys. As I combed my hair, I also managed to get a real earful about one of my best friends.

"That Ted Hanks is pushing me too far this time," Al told the others. As he spoke he smacked his right fist into the palm of his left hand.

"What's he done?" asked one of the gang.

"He's trying to break up me and Betty, that's what."

"Ted asked Betty for a date?" the fellow gasped.

"I didn't think he had the nerve," threw in one they called Checkers.

Al scoffed. "That creep? Never!"

It was a strange time to pray—and a strange prayer—

but the answer was the big surprise for both Ted and me

"Then how 'is he trying to break you up?" asked Cheeko Lopez.

"He is trying to turn her against me by making a religious fanatic out of her like he is himself."

Out of the corner of my eye I could see Al's knuckles turn white as he clenched his fist in anger.

"Can you imagine, that character actually asked me to go to one of those Hi Teens meetings! But after the answer I gave him it'll be the last time he bothers me." Checkers laughed.

"Don't make book on it," replied Cheeko. "He's asked me every week for a month now. He just won't take 'no' for an answer."

"Well, he's got Betty promised to go to the meeting Thursday night," said Al, sullenly.

"No kidding!" the gang murmured almost in chorus.

I was almost late for study hall then so I took off with my ears still tingling. Al Shervy enjoyed one of the worst reputations of all of Jackson's 2,000 students. Al could make big trouble for Ted if Ted didn't watch his step.

✦ AFTER school I intercepted Ted on his way home. He flashed me a warm smile as I fell in step with him.

"If it isn't Edward Coy, the all-American boy," he quipped at my expense.

"You'll be making remarks out of the other side of your mouth when you hear what I have to say," I came back. Ted and I are always riding each other like that.

"What are those sad tidings you bear," he said, still smiling.

"I overheard Al Shervy talking about you. He's plenty sore about you getting Betty Newman to come out to Hi Teens."

"Boy, news travels fast," said Ted looking surprised.

"I'd steer clear of Al for a while," I advised. But it didn't seem to sink in. Ted was busy thinking.

"It just goes to prove what I've been thinking all along," he said. "Everything connected with Al comes in for a lot of notice. If the Lord can get hold of Betty, then through her we might win Al. After that, through Al, we could get at that gang of toughs he leads."

"Down, boy, down!"

But Ted wasn't easy to bring back to earth. "This is no daydream, Ed. The Lord has done harder things than this before. I tell you, if that bunch accepted Christ, the whole school would sit up and take notice!"

✦ By this time we were over on Grove St. approaching Hagan's Alley. Just as we started across the alley, out stepped Al and six of his "friends." I felt the hair stand on the back of my neck as they nonchalantly surrounded us and eased us into the alley a little way. We were in a bad spot. My mind raced madly to think of a way out but came up with a big fat zero.

"I've been looking for you, Dad," Al spoke to Ted.

"Well, you've found me," answered Ted, sounding a lot cooler than I knew he felt.

"You know I don't allow nobody to muscle in on my girl."

Ted wasn't weaseling out. "Inviting her out to a Hi Teen meeting isn't exactly muscling in," he defended himself.

"I say it is," said Al, taking Ted's lapels in his big hands. At the same time Checkers and another fellow moved in behind Ted. I glanced around. The other three fellows were just waiting for me to make a wrong move.

"If you want to keep tabs on your girl, why don't you come to the meeting with her?" said Ted, taking the offensive.

"Because I don't like religious meetings, that's why," said Al softly, "and I don't like you either and I'll learn you not to mess around with my girl." He pushed his face up into Ted's. Ted tried to back out of range but found himself pinned by Checkers and the other guy. Suddenly a change came over Ted. His body tensed against the boys holding him, and the smile that was his trademark disappeared.

"I never would have believed it," he said to Al.

"What wouldn't you have believed?" Al shot back, giving the lapels a twist.

"All those stories of how tough you were supposed to be."

"When I'm done with you you'll believe them," Al threatened.

"Not on your life." Ted threw the words back in Al's teeth. "Beat me up if you want but I swear I'll tell everyone in school how you had to have two guys to help you win a fight." The words stung Al where it hurt the worst—his ego.

"You want to take me on?" he demanded.

"If you're wise you'll leave things the way they are," said Ted, "because man to man I'll tear you apart."

"Get away from him, you guys!" Al ordered the fellows holding Ted as he released his grip on Ted's shirt. "I'll

show this holy joe a couple of things he'll never forget."

Ted straightened the front of his wrinkled shirt and looked into Al's eyes. "Are you afraid to bet on the outcome of this?"

"Afraid!" Al said, as though he couldn't believe his ears. "You name it."

"Then let's do it this way. If you win I'll never speak another word to Betty about Hi Teens and if I win . . ."

"You won't!" Al interrupted.

"If I win," Ted continued, "she not only comes next Thursday but you come with her."

"Any way you want it."

"Then we start in one minute—after Ed and I finish praying."

"Praying?" Al almost choked on the word. To tell the unvarnished truth I was as stunned as Al or any of his gang. The fellows just stood there with their mouths open.

"Heavenly Father," Ted began, putting his hand on my shoulder and bowing his head, "You know that I have not tried to come between Al Shervy and his girl friend Betty. And, Lord, you know I've tried my hardest to be a friend to Al and to every one of his buddies here. I've asked them all in a friendly way to come out to learn about You at Hi Teens meeting but none of them will do it. So, Lord, although it's a strange request, Ed and I ask that You will help me to do my best to whip the daylights out of Al. Maybe that way we can knock some sense into that thick head of his about who his real friends are. In Jesus' name, Amen."

✦ We looked up. Al still had his fists clenched but Ted had prayed loud enough that none of the gang had missed a word. I could tell right away that a lot of the anger had gone out of Al. Almost as if he had counted ten—if you know what I mean.

Ted doubled up his fists and squared off against the big fellow. Ted threw a right but Al sidestepped and caught him a good one right in the breadbasket. Ted grimaced in pain and began throwing one punch after another. Not one of them did any damage. Al, the cagey street fighter, deftly avoided Ted's milling arms and stepped in every once in a while to land a punch that would rock Ted on his feet.

It was apparent to everyone watching that boxing was not among Ted's accomplishments. Still he pressed in, taking an awful licking all the time. I sensed suddenly that Al had lost all interest in

the fight. He tried instead just to keep the charging Ted at arm's length.

"Haven't you had enough?" Al asked.

"Not until I've laid you out," shot back Ted, breathing heavily.

"Look, Ted, admit you're licked and we'll quit."

In answer Ted threw all he had in a jab for Al's face, but Al easily side-stepped and the sheer force of the punch carried Ted right past Al and into a half-empty trash can. Ted rolled over the can and ended in a crumpled pile. In a flash Al had him pinned to the ground.

"You're sure mad at me, aren't you?" asked Al.

"No, I'm not mad at you," Ted grunted.

"You mean you're taking this licking to try to get me to go to that meeting of yours?"

"That's right," Ted panted, struggling feebly to rise.

"If I agree to come with Betty Thursday will you call this dumb fight off?"

Ted suddenly went limp. "W-what? Of course," he replied with a pained smile.

Al helped Ted to his feet. "You don't think that church bunch will laugh at me?"

"If they do they'll reckon with me,"

Teenage TV Available

Teenage TV program "Teenarama" (see YOUTH SUPPLEMENT, October, 1959) is now available for use on local stations across the country, according to Dr. Winfield C. Arn, director of the Portland Youth for Christ, sponsors of the telecast. Readers interested in learning more about the program and its availability may write Dr. Winfield C. Arn, Portland Youth for Christ, 803 Dekum Building, Portland 4, Ore.

said Ted, grimly, which got a bigger laugh than one of his jokes would have got.

"Maybe I figured you wrong, Ted. You don't know anything about fighting but I must say you've sure got guts."

"The word," said Ted with a big grin, "is intestinal fortitude. And you're going to need some yourself to show up like you promised. They say there's courage in numbers. Why don't you bring some friends?"

Al looked at his buddies and smiled knowingly. "Yeah!" he said. "Why don't I?"

END

this is my problem...



GUNNAR HOGLUND filled this spot as guest counselor last September and did such a good job we've given him a second run. Mr. Hoglund is a successful youth worker in the Chicago area.

Q. Should I carry my Bible in high school?

A. Yes! Carrying your Bible on top of your school books frequently makes a clear testimony for the Saviour. It identifies you as a born-again Christian, shows that you are not ashamed of your faith and sparks conversation that leads easily and naturally to spiritual matters.

But before you shove that Bible under-arm, let's make sure that other parts of your testimony make you eligible. How about marks? Are they in respectable shape? What about your "general impression" testimony around school? Do your classmates have reason to believe your spiritual possessions are worth owning?

Let's face it. Carrying your Bible can actually harm the cause of Christ if your life doesn't back it up. On the other hand, some of the finest Christians we know carry their Bibles. And proudly!

Q. Should I date non-Christians? I am a Christian.

A. I wish we didn't have to be so blunt, but the answer is no. Granted, there are times when an evening out with an unsaved fellow or girl brings no harm to anyone, least of all your Christian testimony. But every now and then you hear of someone's spiritual batting average gone to pieces through an unwholesome friendship that began on a date.

Such disasters occur frequently enough for us to warn: Play it safe. Friendliness with non-Christians is perfectly normal. But dates are another matter.

Does this mean that your social calendar must go into cold storage? By no means. There are—more often than not—plenty of splendid Christian fellows and girls with whom to mix. Just look around.

Q. I recently met a boy that I like very much who hinted that he might want to date me. Several weeks have gone by and I haven't heard from him. Am I wrong in wanting to date him? What can I do to get to know him better?

A. You're not wrong at all—assuming that you are a Christian—and that as far as you know he is too. Why not

arrange a get-together of some kind, a party, for example, and invite him along. This could be an indoor event, a wiener roast, a scavenger hunt or something else where both of you just "happen" to be at the same place at the same time.

Many a happy Christian home had its start when the girl gave the fellow a little encouragement of this kind. Besides, this is Leap Year, and that gives you girls a little more leeway. Sometimes church youth groups arrange a banquet to which girls invite fellows. And even if it isn't Leap Year, there is nothing to prevent the social committee from setting up a girls-invite-fellows party.

A word of caution, though. The fellow shouldn't get the idea that you're chasing him. Be casual and natural. He oughtn't feel you're giving him the rush. And isn't it wonderful to know that the Lord is interested in you friendships, and that this can be a matter of prayer?

Q. Some older folks in our church object to our having a dart board in the church basement. They say it's 'worldly.' Several of the young people, as a result, threaten to stop coming to church. Shall we take down the dart board?

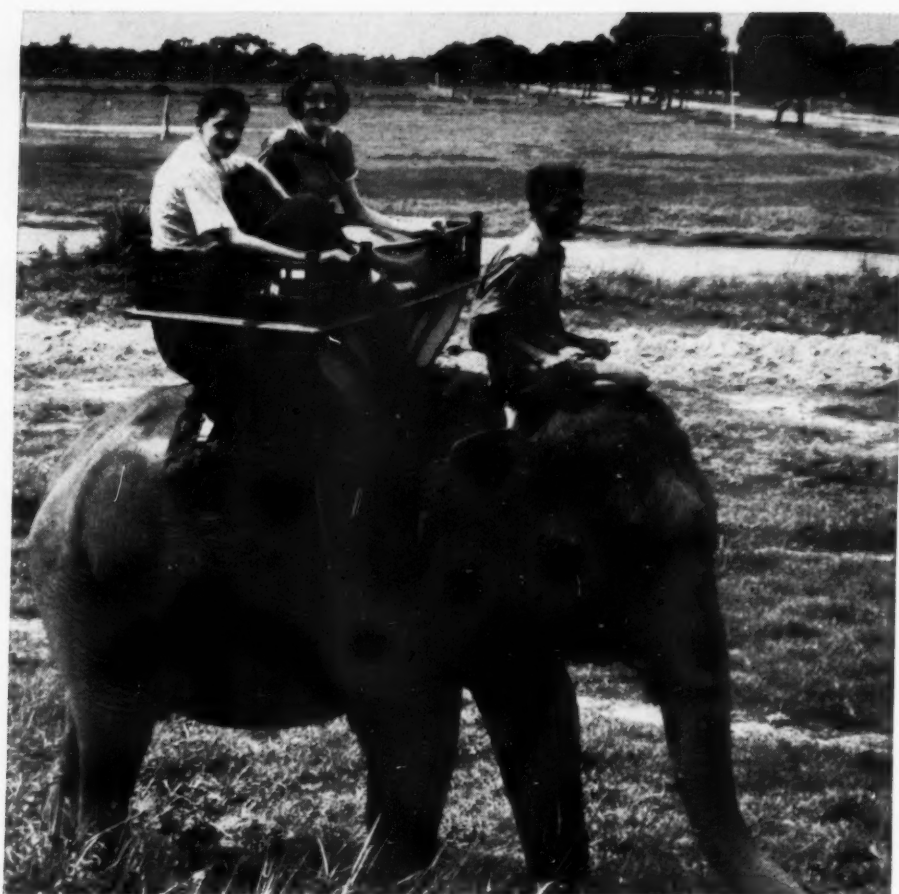
A. Many churches view recreation as an essential part of the total development of the young believer. And there's nothing wrong, or worldly, it seems to me, in letting young people blow off some steam in a lively game of darts.

Many churches share this viewpoint—as indicated by the ping pong tables, the shuffleboard markings, the basketball and volleyball facilities that so many of them include in their buildings nowadays. However, before you tell those oldsters that they are all wrong, and go about setting up a championship dart board tournament, here are a few questions you might want to run through.

Is your church basement large enough so the dart board doesn't take up disproportionate space and crowd out, for example, Sunday school quarters? And—as it sounds in your question—is the dart board the only reason these young people come to church?

And for a final question—is the dart board worth alienating your oldsters?

Don and Barbara Boardman
had their picture
taken atop an Indian elephant.
Then they sent it on
Christmas cards from Pakistan!



STOPPED at Wake Island for breakfast on our way to Tokyo from Hawali."

"Greetings from Tokyo! Everybody drives on the left side of the street here."

"We're flying from Calcutta, India, to Karachi, Pakistan, by jet—cruising at 39,000 feet, 500 m.p.h."

This is the kind of mail we've been getting lately from our two teenage friends, Don and Barbara Boardman. We thought you'd enjoy something about these unusual kids, too, so we asked them to tell us about what's been happening to them. After all, how many of us could pose for a Christmas card picture sitting on an elephant? Or stand in a doorway and watch camels, donkeys and men and women in exotic India go by?

Life for Barb and Don has never been dull. Their folks, Dr. and Mrs. Donald C. Boardman, are not "sit-at-home" people. Every summer all the Boardmans (including big sister, Ann, a college freshman) toss their school books on the shelf, some clothes into a suitcase and "head for the hills"—the Black Hills of South Dakota, that is, where Dr. Boardman, professor of geology at Wheaton College, helps direct Wheaton's Science Station.

They've even sandwiched in trips all across the United States and Mexico.

When Dr. Boardman was okayed for a SEATO fellowship, a year of teaching at the University of Peshawar, in West Pakistan, piggy banks got fatter, plans multiplied and the busy Boardmans revved up for another take-off. The dizzying parade of bonus activities surrounding their trip to Pakistan sounds like what Don Senior calls "a riot!"

Once settled on the campus, life took on a new and different aspect.

"Boy, what a life!" Don wrote. "Nice house, five servants, swell neighbors and all the time in the world. No dishes to wash for a whole year! One thing I'd like, though, a hamburger and malt."

Mom Boardman has a slightly different view and considers the servants a mixed blessing.

Don and Barbara, besides studying regular school subjects (history and English with Mom and science and math with Dad), join their folks in taking lessons in Urdu, the language of Pakistan.

We hope you'll enjoy what Don and Barbara Boardman have written about their stopover in Japan and their interesting contacts with Japanese teens.—Virginia Newitt

West to Pakistan—



A Japanese High School

By Don Boardman

While in Japan for eleven days, my sister and I were asked to appear at a Japanese high school English club meeting. Before the meeting we toured the school which has 1,200 students and is located in Hitoyoshi, 1,000 miles south of Tokyo.

In Japan it is the custom to remove your shoes before entering a home. The rule applies to school also, so there are hundreds of cubby-holes where the students put their shoes. From the first moment of school until time to go home, students are barefoot or wearing slippers or socks.

The boys wear white shirts and dark trousers, military caps and pins to indicate their grade. Girls wear navy blue jumpers and white blouses, and are not allowed to wear make-up or have permanents. Unless a student is wearing the proper attire, he can't go to school.

The school is spread over a large area, with a building for science, one for art, another for language, etc. All of these buildings are connected by outdoor corridors which are roofed for bad weather.

In a writing class we saw students practicing the drawing of Japanese characters, copying them from the board on large pieces of paper. While visiting the art department, we saw some excellent oil paintings, mostly still life work. The laboratories are similar to ours, modern and well-kept. The home economics kitchens are purely Japanese, with charcoal or kerosene stoves.

Students attend school five and a half days a week. On

Sundays, they have their extracurricular activities. Learning to use the abacus and learning Judo (wrestling) and Kendo (fencing) are some special activities.

After school, for half an hour, the entire school body cleans up the school and school grounds. They sweep and wash all the floors, rake the yard and keep things in tip-top shape. This system is used because there are no janitors. The teachers take turns acting as night watchmen.

After seeing the school with the history teacher, a Christian, as our guide, we met with 150 Japanese students in a room where we sat cross-legged on the floor, their way of doing. After being introduced, we opened the meeting for questions.

Most of these kids had never met an American their age before, so they were hesitant about what to ask. Soon the ice was broken, though, and we were on our way.

Some of the more advanced members of the club asked questions in English, but we had an interpreter just in case. They wanted to know how big our school was, what courses we took, what TV programs we watched, what baseball team we liked best and lots of other things.

Later we were asked to read out of their English text books. They can read English, but they have never heard an American pronounce it. They asked us to pronounce some of the words they have trouble with: "rice" and "lice," "work" and "walk," "word" and "world," for examples. We also said, "She sells sea shells by the seashore," since they have trouble with "sea" and "she."

It was a very interesting afternoon for all of us!



Japanese Teen Problems

By Barbara Boardman

One Sunday afternoon in Japan, while we were visiting missionary friends, my brother and I were invited to the young people's monthly meeting. On other Sunday afternoons they teach Sunday schools in the country. This time they

met to discuss their problems.

We brought a lunch, sandwiches. The Japanese had *obentos*, little containers of rice and fish or meat. We sat on the floor, but Don and I had to change positions every few minutes!

The young people asked us questions about our church—everything from how many members we have to details about our church camp. After all the questions, they discussed problems they had.

The main problem is Buddhism. Nearly every one of the fifteen Christians there had a Buddhist parent. Buddhists offer their breakfast to their god before eating it. Since Christians feel they cannot eat food offered to Buddha, they try to eat their breakfast before the rest of the family comes. Many of the kids told of going without breakfast many times.

Because Japanese parents arrange marriages for their children, Christian young people have another problem. Their Buddhist parents can't find a Buddhist who will marry a Christian. Besides, the Christians refuse to marry Buddhists anyway. It is a disgrace to have an unmarried person in the house, so the parents go to the missionaries for help. The missionaries agree to find proper husbands and wives for the Christian young people.

Sunday is just another work day in Japan. Half the students drop out of school after junior high, so many teenagers work. Christians who want to go to church on Sunday may lose their jobs and always lose some pay, a serious matter where pay is low and people are poor. Not only do they work seven days a week, they work till 8 or 10 o'clock every night. In order to go to prayer meeting, they must also make other arrangements and again lose some pay.

The Japanese are wonderful people. At the Sunday meeting, the boys and girls sat on different sides of the room, but talked freely with one another. They seem to have no cliques and are friendly and polite to everyone.

Stopover: Japan

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'TWEEN TEENS

Someone is Watching You

We used to draw pictures of a little fellow with a long nose peering over the top of a wall or fence. The pictures were appropriately entitled "Ivan is Watching You!"

Funny thing about it—none of us realized how true it was. I mean that someone was watching us. Sure, we knew that there were people around who turned pale when we acted too much like the teenagers we were. But we never gave it a whirl that the things we said or did could make a difference in the world.

But it's true. I mean that someone is watching you. In fact, the entire world is watching teenagers, but before you even get up to bat, you have several strikes against you.

For one thing, through no fault of yours, teenagers have been classified and branded by many as "irresponsible delinquents." A few of your chums have cut loose with some poor imitations of Al Capone and his gang, and your entire generation bears the stigma. Feature articles in national magazines tell a tale of delinquency which runs the gamut from truancy to murder.

Because of this, many of your most innocent and sometimes well-intentioned actions will be misinterpreted. Get a group of your happy hi-schoolers together on a bus on the way to the big game. Someone laughs a little loudly, you shout to your buddy a few feet away, and a half-dozen onlookers contemptuously mutter, "Teenagers, huh!"

This puts a heavy burden on you. You've got to add extra weight to your side of the scales to tip them in your favor.

The Christian teenager has another strike against him. He is not only identified as a teenager, but he bears the stigma of being a Christian as well.

Some teens are doing a bangup job of making a good name for teenagers. In

Maryland recently one teenager called another via short wave radio in what seemed like a routine call between two ham radio fans. In reality, the call was probably a scientific "first." Scientists at Massachusetts Institute of Technology later confirmed the teenagers' suspicions that they had bounced their signal off of a passing satellite. This was the first record of such a feat.

Okay, so you're not a space ace, but there are plenty of ways you can chalk up points for your side. For instance, it's surprising how much of a mark common courtesy makes. It's a little thing, but when it's frequent and consistent, it makes a deep impression on your fellow citizens.

For a few times resist the impulse to cut up in public, and you'll find that it doesn't hurt a bit. We're not against good, lively fun—in the right place at the right time. No one wants to make you old before your years or convert you from a happy Harry to a gloomy Gus. But keep in mind your audience, add a dash of restraint, and the self-appointed juvenile judges will have little cause for complaint from your quarter.

Want another way to surprise your critics? Try showing up regularly at prayer meeting and taking an extra interest in church affairs. Be concerned about church finances; check into the missionary needs and see where you can help. A few attentive teens in the life of the church can soon turn the tide of opinion.

You may holler that all this extra effort is rough on "poor ole you," but look at it this way: Discipline yourself now, and you'll build a solid base for the future. Any added output you muster up today will be so many more points in the "practice for life" column. Meanwhile you'll help to clear the cloudy picture which the world seems to have of your generation.

R.W.

New Books for Teens

TEENS—HERE'S THE ANSWER by Marjorie Zook. Answers to twenty-eight questions regarding the spiritual problems of teenagers. Typical questions: "Who is on the Lord's Side?" and "How Can I Get In?" Zondervan, Grand Rapids, 1959, 63 pages, paper, \$1.00.

TIPS ON HOW TO BE TOPS, ADVICE TO THE PROSPECTIVE MISSIONARY by Don W. Hillis. A series of Dear Mac letters from a missionary to a teenager

interested in missionary service. Answers many practical questions and offers counsel for spiritual preparation. Cowman Publications, Inc., Los Angeles, 1959, paper, 50c.

BILLY GRAHAM TALKS TO TEEN-AGERS by Billy Graham. Ten talks by the evangelist on topics such as sports, Bible study and delinquency. Zondervan, Grand Rapids, 1959, 60 pages, paper, \$1.00.



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Behold, He Cometh!

By Anthony C. Capon

I THINK that if you had lived in the days of the New Testament church and had dropped unobtrusively into one of their meetings, you would have heard one subject discussed constantly, probably more than any other.

It is the topic of the return of the Lord.

Yet we do not hear this subject talked about so much in Christian circles today. When sermons are preached about it, they are so often mere recitals of texts and programs of events, but they lack the thrill of expectancy which the early Christians had.

One reason for this is the fact that the return of our Saviour has so often been a subject of controversy. Even today, there are several variations of interpretation held by Bible-loving Christians.

That is why in this article we are going to look, as always, simply to find the answer to the question, "What does the Bible say?" This means that we shall be thinking of the wonderful central truths on which all evangelical Christians are agreed. And we shall see if, through the pages of our Bibles, we can recapture something of the joyful hope of Christ's coming which energized the first saints.

♦ CAN we know for sure that He will come? Every minister is asked this question by young people. It seems so long since He returned to heaven and the world is going on normally. Well, the best thing is to look at His own promise about this: John 14:3. This is a very simple and clear verse.

What does Jesus Christ say He has gone to do? For whom is He doing it? Does He promise to return one day? What will He do when He does? Where shall we be for eternity?

Now these are promises of the Lord Jesus. Has He fulfilled any other promises of His in your life? Then have you any reason to think He will fail to fulfill His promises in John 14:3?

Certainly the Apostles had no doubt. See the confidence of Paul in Philippians 3:20, 21. He felt completely sure about the coming, whenever it might take place, and he passed on that expectation to the Philippians. For whom are we looking? Where will He come from? See how Paul at the beginning of verse 21 picks out one thing Christ will do when He comes—what is it? If Paul is looking for the Lord's coming, do you think that coming is going to be visible or something invisible and spiritual?

Check whether you have the right answer by looking at Matthew 26:64 and Revelation 1:7.

♦ THE next question we need to ask is, "When will this return take place?" Did the Apostles really believe, as some people say, that the Lord would come in their own lifetime, and were they mistaken? Let's be clear on one thing; it's in Matthew 24:36. How many people know the day of Christ's return? Did the Apostles know? Don't be deceived by people who claim to know when Christ will come, for the Scriptures say very clearly that only the Father has that information.

The whole point is that the early Christians *hoped* that the day might be soon and that they might see their Lord coming in the clouds. See Paul longing for that day in Titus 2:13. What sort of hope has he? Do you sense his eagerness? What is he doing (first word of the verse)? What is Christ's appearing going to be like?

Do you remember the last prayer in the Bible? It was written by the apostle John, and you will find it in Revelation 22:20. When does he hope that Jesus will come?

This is how all of us must live: longing for our Saviour's appearing at any time. And there's another point: we must not only be expectant but we must also be something else, found in Matthew 24:42. You will find in verse 44 the actual word describing what we must be. Do you think from these verses that even some Christians will be taken by surprise when that day dawns?

What is the best way to be ready? You will find the answer to this in I John 2:28. What do we want to have when Christ appears? What do we *not* want to be? So what does John tell his "little children" to do? We have met this expression before; it means keep close to Christ, dedicate each moment to Him and live in His constant fellowship.

Are you ready at this moment, or is there something in your heart or in your life which would cause you shame? Now is the time to put it right.

♦ THE Bible has a lot to say about what will happen when our Lord comes, and we haven't enough space to consider everything here. So we will concentrate on the most important things.

We have already seen one thing, in John 14:3—Christ will receive us unto

Himself. You will see this described in a little more detail if you turn to I Thessalonians 4:13-17, especially verses 16, 17. When the Saviour descends from heaven with a shout, what will happen to Christian people who have died? Then what will happen to those who are still alive at that time? Where shall we all meet? And with whom shall we spend eternity?

What a glorious prospect this is! Take time now to imagine it, and remember that it could take place at any time God chooses. You will find your heart being thrilled at the expectation of it.

Secondly, look at I Peter 5:4, and you will find something else that will happen to us. We are going to receive something—what? Of course, this will depend on the faithfulness of our service. Nobody receives a prize who has not run well in the race! But see what a wonderful thing we shall be given. Will it tarnish or rust? How long will it last?

A third consequence of our Lord's return will be judgment. Who will be judged? See II Timothy 4:1. Who is going to be the Judge? (Just glance at Matthew 25:31, 32 to see a tremendous picture of the Son of man on His judgment throne.)

What will happen to those who stand condemned and unsaved? Alas, there is not a hint of the "second chance" some preachers try to invent. II Thessalonians 1:7-10 puts the matter only too clearly. Write down in your own words what the people concerned have not done, and what is going to happen to them. How we should be praying and working for their lives *now*, while there is still time! For their sakes and for the Lord's sake, do all you can for their salvation.

♦ Let us turn to happier things. God is going to make something quite new at the end of this world, and there is going to be something very special about it. Turn to II Peter 3:12, 13. What is going to happen to the universe as we now know it? Verse 12. But what do we Christians look for? Verse 13. And what is the very special thing that is said about God's new creation? What dwells in it?

We are not told much about this new world. One important thing, however, is in Revelation 11:15. Who is to be King of the new earth? How long will His reign last?

There is so much more that could be said. We could think of the resurrection, and the perfect new bodies we shall have in which to live on the new earth. We could meditate on the fellowship we shall have with our loved ones and with saints who have gone on before us. We could talk of the unspoiled joy of that final kingdom and the wonder of worshipping and serving and seeing Jesus Christ. But let us ask a final question.

Will you be there?

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the last word

Having occasion to stay home from the office one day, we sat in on an argument between our two youngsters. When one "scored," the other, far from being disconcerted, would break into rapid, voluble speech.

The main idea was to keep the tongue moving and the jaw wagging, to be caught dead rather than to be caught silent; in other words, to get in the last word.

Between coughs and sneezes we contemplated this (even to having a hand in adjusting the balance of forces), and it occurred to us that, in the final analysis, God has the last word.

A businessman, with merciless unconcern for all competitors, treads the periphery of the law, amasses a fortune and, at last, full of years, lays his burden down. Is that the end of the matter? By no means. *He shall be judged according to his works.*

Two Christian brothers quarrel over a triviality and, over a long period of years, nourish their differences until all they touch feels the blighting breath of bitterness. But we shall all stand before the judgment seat of Christ.

A man "throws away" twelve years of his life preaching the gospel in the heart of the jungle, comes home weakened by his labors and spends his last three years in an unsuccessful fight against tuberculosis. Does his last struggling breath write *finis* to the story? No. *Be thou faithful unto death, and I will give thee a crown of life.*

One repeatedly turns away from every plea to walk God's way, squanders a host of years serving his own interests, then watches unbelievably as the last particles of sand run through the glass — what about him? *It is appointed unto men once to die, and after this the judgment.*

----- CLIP -----

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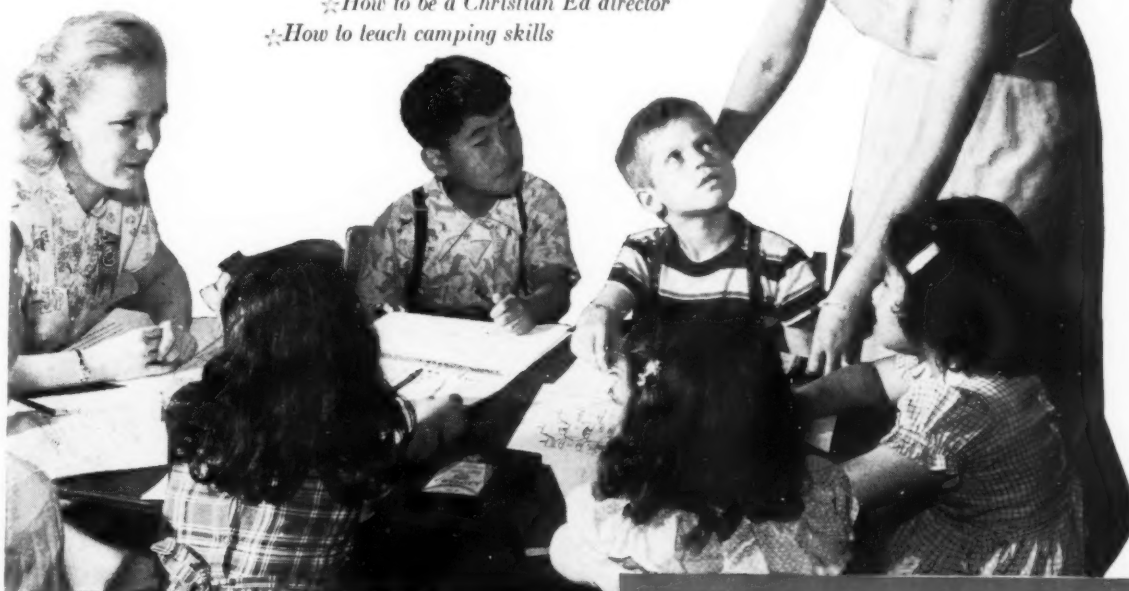
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